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Bismillaah Hir Rahmaan Nir Raheem

ISLAAMIC BELIEFS
AQAA`IDUL ISLAAM

FORWARD :-

All praise in reality is only for Allaah. We laud Him and beseech His aid and beg forgiveness from only Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide and there is none to guide whom Allaah intends to mislead. I bear witness that there is no one worthy of worship only Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta=ala=s mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

In this age of trials and tribulations, every so often, one hears and reads about a new unheard of fabricated belief floating around or denial of a standard belief of the Ahle Sunnat Wal Jamaat.
Furthermore, due to our world becoming a global village because of the latest advanced communications system at large, there erroneous and fallacious beliefs circulate viciously and rapidly.
We have translated, AAqaaidul Islaam@, of Hadhrat Moulana Idris Khandhelvi (A.R), who was a senior authority in Darul Uloom Deoband for many years. He wrote extensively on most aspects of Islaam. Later he migrated to Lahore.

Thus in this book, the original (Beliefs) of the Ahle Sunnat Wal Jamaat have been listed and explained. It is essential for every Muslim to have valid, reliable and authentic beliefs in conformity to the Ahle Sunnat Wal Jamaat.

We have commenced verbal commentary of this book.
We earnestly request readers to make duaa that Allaah Ta=ala accepts us for his Deen.

A. H. Elias (Mufti)
1421 / 2001

AQAA`ID RELATING TO THE BEING AND QUALITIES OF ALLAAH TA`AL

AQEEDAH # 1

**Allaah Ta`ala, with His ever-existent Being and Qualities is existent by Himself. Besides Him every other thing came into existence by His doing. By His creation every other thing came into being from non-existence into existence.** The reason for calling Allaah Ta`ala,>Khuda= is because He is there by Himself (>Khud Ba Khud= - Urdu). His Being is Himself. Besides His Being and Qualities, every other thing in the universe is newly created, from non-existence into existence.

1. It is for this reason that no thing in the universe remains in one state. It is clear from the fact that these things are targets for changes and alterations and things are on course in disintegrating, disappearing and appearing, this proves that this universe is not existent by itself. In fact its existence and bringing into creation is the work of another Being. Hence, that Great Being, Who is responsible for bringing everything into existence, and Who is the Owner thereof, is the One we call Allaah, Khuda and Owner of the universe. The original and real Owner is He Alone, in Whose Majestic control is the existence of the entire universe. Understand well that He is the real Owner, the Owner of creation. That one who is not the owner of creation cannot be the real owner.

2. Also, whatever one=s sight falls upon from the things in this universe, it has the effects of dependancy, insignificance, lowness and helplessness. This will affirm that nothing in this universe is existent by itself. If anything was existent by itself then it would be >Khuda=, and it would not be dependant upon anything.

3. Allama Ahmed Bin Miskoyah mentions in his Kitaab, AAlfowzul Asghar@: If you look at anything from the sky down to the earth, you will not find nothing that is free from movement (i.e. it is stagnant). There are six types of movements; movement of existence (movement within itself), a troubled movement, a movement of growth, a destructive movement, a changing movement and a movement of place. These things can also be seen by the eye, that all movements are not the same. From this we gather that the movement of anything is not by virtue of itself or choice, in fact it is administered thereupon, by something that is separate from its being. Hence the real Administrator, by whose actions all these movements occur, is >Khuda= (Allaah Ta`ala), who through the means of this >puppet show= displays and exhibits His Absolute Power and Control.

A REFUTATION TO THE DENIERS OF ALLAAH TA`ALA (ATHEISTS)

It is a well known historical fact that since the beginning of creation until present times, almost every person accepted the existence of a Creator. (Almost) Every religion, creed and community are unanimous on this fact that there exists a Creator. And that He had created this universe by His Choice and Will.

The group that believes in matter (that everything came into existence by itself), who are also known as atheists, refute and reject the existence of a Creator. They claim that there is no reality and truth in the existence of Allaah. They claim that the existence of a Creator is restricted to the minds of man, who had made this up. They claim that man has unnecessarily transferred the control of their actions, speech and conditions, in fact the creation of the entire universe to a supposed Being (Nauthoobillah!). They say that it is unnecessary for man to believe in a Great Being. They say that man has resorted to believing in a Super Being due to his fear of the natural occurrences in the universe. They say that there is no necessity to believe in a Creator, simply because of the changes and occurrences that take place in the universe. They say that matter is also existent from time immemorial, and so is its movement and changes. By saying matter they refer to the

smallest particles known to man which are called microbes and atoms etc. They claim that regular changes occur in these micro-particles and over time they give rise to things which make up this universe.

Recent (scientific) research has shown that both the celestial and earthly things that exist in the universe, are essentially constructed from two constituents; matter and its movements. Both these were always existent and they are inextricable. One cannot exist without the other, just like a result is effected by the cause without its choice or intention, so too did this entire universe come into existence. The sky, earth, stars, trees, planets, vegetation, etc., etc. all came into being owing to matter and its movements. For this reason they claim that they do not have to believe in a Creator, nor do have a need for one. They thereby free themselves from (what they believe to be) the clutches and restrictions of adhering to any religion. They do not believe in a Creator and they firmly accept that matter and its resultant effects are the cause of the existence of this universe.

This, then is the claim of the atheists which you have just read, which besides their imagination and estimation amounts to nothing else. It is a completely haughty and arrogant claim, which comprises of absolutely no solid proof.

We, the worshippers of a Creator, say to the atheists that their reasoning for the existence of this universe is nothing else besides an empty claim and fancy imagination. They do not have a shred of evidence for their claim, and we have not found any success in understanding the crux of the matter (by their explanations) as to how this universe came into existence. We would like to know this, that whatever exists in this universe, all the wonderful and strange occurrences that take place with all their secrets and mysteries, which even the experts of science and research cannot fathom - **who brought all this and how did all this come into existence? Give us the exact cause for all these effects to take place.** One group says this that the perfect administration and regulation of this universe, speaks for itself, by testifying that our Creator and >Supervisor= is an extremely Knowledgeable, Wise, Powerful and Mighty Being.

The atheists claim that this universe is the result of matter and its coincidental and accidental movements. They also acknowledge that matter is deaf, dumb, blind and without any sensory perception. It (matter) cannot speak, hear, see or think. No action of it is done by its own intention or design. It has no knowledge of planning or designing. Matter is also not

bound to any fixed system or strategy. And yet this entire universe with all its beauty and perfect system came into existence by itself ?!?

The atheists have taken the deaf, dumb and blind matter as their creator of this universe. They grovel at the feet of an insensitive thing and worship it although they do not call it their god. The worshippers of A Creator say that to accept matter and its coincidental and accidental movements as the result of the existence of this universe is as follows:

THE EXAMPLE OF A BEAUTIFULLY PENNED BOOK

For example if a person looks at a book which is beautifully penned, i.e. the calligraphy and contents of this book is extremely beautiful and eloquent, and this person says that all this is not the work of an experienced and expert author and calligrapher, but rather it is the result of ink and its coincidental and accidental movements.

THE EXAMPLE OF A ROYAL PALACE

If a person looks at a beautiful palace, which has numerous spacious and impressive rooms, the carpets and light fittings are extremely beautiful, the springs and fountains that grace the gardens are equally as beautiful, and this person says that all this is not the work of an expert engineer and builders, but rather it is the result of the coincidental and accidental mixing of sand and water. This mixture of sand and water gave rise to this beautiful structure, its beautiful interior and lovely garden, all of which came there by themselves.
Which person who has any intelligence would accept such drivel? Anyone who talks in this fashion would surely be classified insane.

THE EXAMPLE OF A WATCH

If one looks at a watch and one observes all the intricate parts thereof, and when one takes note of the accurateness which its movements take place and how it functions so meticulously, then one naturally comes to the conclusion that this is the result and the work of an expert watch-maker. If someone claims that a blind, deaf and dumb person, who has no knowledge or understanding of watch-making, is the one who constructed this watch, then any intelligent human will never accept this statement.

Alternatively if one claims that a watch is not the work of an expert watch-maker, but that it is the result of the coincidental and accidental movements of matter which gave rise to this form of a watch, and then after further movements of this matter, all the intricacies of the watch was formed, and then all these parts got together by themselves and started functioning, and it gives accurate time. Any listener to this type of drivel will have no other alternative but to burst out laughing.

Which intelligent person can accept that this entire universe with all its intricacies and wonders is the result of the blind and accidental movements of matter?

Our question to you is the following: >According to you, all this variety and objects (in the universe), are all new, because they were all non-existent previously and then they came into existence later(as science has proven). This then is the reality of a new thing. So if the reason for the existence of this new variety is the ever-existent matter, and its constant and continuous movements, then it follows that all this variety and objects also have to be ever-existent, because since the reason is ever-existent, then the result should also be ever-existent. Yes, if you say that all this variety and objects came about by the choice and intention of matter, then we can say that the resultant effect by the choice of an ever-existent thing is something that is newly created and was never present. However, even you concede that matter does not have any life or senses. **So how can all this (universe and its constituents) be newly created?**

In short, no rational and intelligent mind can accept that a lifeless thing such as matter which has no senses, is responsible for the creation of this entire universe and all its wonders, and that this system will continue for always.

THE EXAMPLE OF PLACE

When one looks at a space, then without any deep contemplation, one will come to this conclusion that there MUST be a Creator for all this. Will one not come to this definite conclusion that the Creator of this space whose floor is the earth and ceiling the sky, is a Most Powerful, Knowledgeable, All-Knowing and Wise Being?

The question now remains that who is this Creator and where is He? It will be very foolish and asinine to aver that one cannot believe merely because one cannot see. Seeing is not a condition for believing. Everyone accepts the existence of the mind and soul, but to date no one has ever seen the mind or soul with their naked eye. Not seeing something does not negate its existence. The mind issues a decree behind its veil, and people bow down to this order with heads lowered. Nobody ever says that since we have not seen the mind we cannot accept any of its orders. Scientists must tell us if they ever witnessed matter and its movements, (which according to them is the reason for this entire creation). They have never done so nor will they ever do so. They claim that since they cannot see a thing they will not believe therein. Where then is this principle of theirs, whereby they deny the existence of Allaah Ta`ala. It is due to these type of principles that they deny the existence of the Aakhiraat (Hereafter), and they have no proof for this denial.

Those people who are besotted with the acceptance of (only) the visible and perceptible, and are not acquainted with insight and contemplation, believe that nothing can be created without other things. Just like how one human being cannot be born except through another human being or one animal through the medium of another. In the same way they feel that this universe came into existence because of the interaction of matter and not that it was created from total non-existence.

This contention is completely incorrect. These people have based their reasoning and rationale of Allaah Ta`ala on that of human beings, in that just as a carpenter or a potter is dependant upon wood and clay respectively, in order to make furniture or pottery, so too, Nauthubillaah, is Allaah Ta`ala dependant upon matter for the bringing into existence of this universe.

These people also accept that the non-static and constantly changing things of this universe, like figures, lines, embellishments, designs and decorations are not the product of any (solid) thing (matter), in fact, they are things which have come into existence from a state of non-existence. So if these things have come into existence without the interference of man and they are created without the medium of matter, then why is it that they cannot accept that the Beauty and Being of Allaah Ta`ala is Ever-Existent and will always be in Existence?

We now understand that this concept that anything that is existent must be created from something else that is also existent is Baatil (rejected). It is for this reason that to create and bring into existence is the Special Quality of Allaah Ta`ala. **To create a thing would mean to bring it into existence from non-existence.**

This entire universe was first non-existent and then with the Word from Allaah Ta`ala, AKun@ (Be),it came into existence. This is the Power of Allaah Ta`ala that He brings into existence without any means.

ANECDOTE #1

Once a group of atheists came to Imaam Abu Hanifah (rahmatullahi alaih) with the intention of killing him. Imaam Saheb asked them what they would say about a person who claims that he sees a ship laden with goods sailing on the sea, and it takes the goods from one end to another. This ship navigates the waves perfectly and there is no sailor (captain) to steer the ship. The goods get loaded on and off the ship by itself. They replied that this is such a nonsensical contention that no sane human would accept it. Imaam Saheb told them : APity upon your intelligence. If a ship cannot sail and operate without a sailor, how can this entire universe operate without an operator?@ Upon hearing this all of them were embarrassed and they repented and accepted Islaam at Imaam Saheb=s hands.

ANECDOTE #2

Someone once asked Hadhrat Imaam Maalik (rahmatullahi alaih) for the proof of a Creator. He replied by indicating towards the face and said that the face of man is small, and yet it consists of eyes, nose, ears, tongue, cheeks, lips, etc.,etc. Notwithstanding this, no two persons faces are the same. The voices, mannerisms, habits, etc. of each person is unique. In short, the fact that every person=s features and profiles are not alike, nor are their voices, tones, habits and characters alike, proves that all this is definitely the work of a Supreme Creator, Who has blessed each person with his/her own uniqueness, which differs from others. This can never be the work of insensitive matter or molecules.

ANECDOTE #3

An atheist asked Imaam Shaafi (rahmatullahi alaih) for the proof of a Creator. He said that one must look at the leaves of a mulberry tree. The taste, colour, and smell of all of them are alike, but when a silk-worm eats therefrom, then silk is produced and when a bee eats therefrom, then honey is made and when a sheep eats therefrom, then it ejects it as droppings and if a deer eats therefrom, then it produces musk. All this different things are made from one and the same source. It is obvious that all these different products are the result of an All-Knowing, Most Powerful Creator. These are certainly not the result of >natural= occurrences. If it were, then the result would have all been the same.

<u>AQEEDAH #2</u>

Allaah Ta`ala is one. None is His partner or equal, because a partnership is a deficiency and Allaah Ta`ala is free from all faults. Also, a partnership is desirable when one is incapable or not self-sufficient, and this is a fault. This would be the antithesis of Divine Existence. And since, HE is independent and capable, then the need for a partner would be superfluous and in vain, and whatever is in vain and wasteful is NOT Allaah Ta`ala. Hence, in order to establish and accept a partnership, one has to accept that one of the partners (on his own) is insufficient and incapable. This is the negation of Divinity. In short, we understand that (in this case) by trying to prove a partnership, the opposite is being achieved. Hence, we accept that for Allaah Ta`ala to have a partnership is impossible. Now, when we have established that

Allaah Ta`ala has no partner, then it follows that He has no son, daughter, parents or any other being similar to HIM either. For example, if we accept that Zaid is the son of his father, then although father and son may not look alike, nevertheless, we will still say that Zaid has a connection with the human species. So, if it is said that Allaah Ta`ala has a son, then one has to accept that this son is also divine and has a connection with a Divine Being. Then this son would also be a Allaah like our Allaah (Nauthubillah!).

It is for this reason that Allaah Ta`ala says in the Qur`aan Majeed:

APure and free is HE (Allaah), from that He has a son.@

AQEEDAH #3

Allaah Subhaanahu Wa Ta`ala is Ever-existent and Eternal, i.e. neither does He have any beginning nor end. He is purely eternal.

AHe is The First and the Last@, Besides Him there is NO other thing which can be established to be ever-existent and eternal. Imaam Ghazali (rahmatullahi alaih) has denounced the claim of those people who aver that matter, features, intelligence and the sky are ever-existent. The fact of the matter is this that besides Allaah Ta`ala, nothing else is eternal, because nothing in the universe (besides Allaah Ta`ala) is free from any fault or flaw.

Matter is completely deaf, dumb and blind. The soul (of man), besides its name, nothing else is known about it (to man). Knowledge and perception of the soul is unattainable (by man), hence a thing which is unattainable and of which one has no knowledge, cannot be eternal or ever-existent. If the soul was ever-existent, by itself, then calamities, difficulties, pain, sorrows and grief would most certainly never have affected it. Even a dim-witted person would understand that how can pain and difficulties ever affect a thing which is ever-existent, since all these things are new and were created later. Everything in the universe was created by Allaah Rabbul Izzat.

AQEEDAH #4

Life, knowledge, power, intention, hearing, seeing, speaking and creation, are all the perfect and complete Attributes and Qualities of Allaah Ta`ala. That is, HE is Alive, Intelligent, has full Power and full choice. Whatever He does, is by His choice. He is All Knowing and Most Knowledgeable. There is no atom or speck in this universe that is outside His knowledge, control or hidden from Him. He listens to every thing=s voice and call, whether it is in the heavens or the earth. He even hears the sound of the movements of the smallest ant that moves beneath the seven earths. He hears the sound of the entire universe at one and the same time. The sound of one thing does not overcome or interrupt the sound of another, in HIS hearing. He sees everything in the universe at one and the same time. No screen or darkness can ever separate HIS sight from it. He can speak and is not dumb. He is THE Creator, i.e. He has the ability and quality to create and bring things into existence. Whoever HE wishes He gives life and whoever He wishes He gives death. To bestow honour or to disgrace is totally in HIS Control.

All these complete and perfect Qualities belong to Allaah Ta`ala ALONE, and it is for this reason that all the strange and wonderful things in this universe bear testimony to HIM. It is clear that all the creation is not the work and craftsmanship of a some dead, ignorant and incapable thing, rather it is all the work of A Being that is Alive, Knowledgeable, Powerful and Most Wise.

These qualities (life, knowledge, power, intention, hearing, seeing, speech, creation) are also present in the creation. According to all intellectuals these qualities (in man) are perfect. So, if these qualities were not perfect in the Creator, then how could it ever be in the creation? Allaah Ta`ala has placed a sign of these perfect qualities in man so that when he reflects upon himself then he will recognise his Creator. He will realise that these perfect qualities that are found within himself are merely a reflection of the perfection of Allaah Ta`ala. In actual fact, the qualities that are found in man are not even comparable to those found in Allaah Ta`ala. The similarity is confined to the words.

NOTE: One should know that there are two types of qualities:
The first type is intrinsic (Zaatia) and the second the practical form (Fe`lia).
The intrinsic qualities (Sifaat-e-Zaatia) are those that cannot exist together with their opposites in one being, for example, knowledge and power. Allaah Ta`ala has theses to qualities in Him, and He does not

have their opposite qualities, which are ignorance and weakness. That is, Nauthubillah, we will never say that Allaah Ta`ala is dead, ignorant, weak, helpless, deaf, blind and dumb, because death, ignorance, etc. are all faults and shortcomings, of which the Being of Allaah Ta`ala is free and pure.

The practical form of qualities are those qualities, which do exist in a being with their opposites, and they are in relation to others (i.e. their connection is with other things besides the Being in which they exist). For example, to give life and death, to bestow honour and disgrace, to grant sustenance and not to, etc. Such qualities are called Sifaat-e-Fe`lia.

Where a Being can be described as having both the opposites at the same time, then this Sifaat-e-Fe`lia is included in the Sifat-e-Takweeni (quality of creation). It is as though the quality of creation is the summary of all this (Sifaat-e-Fe`lia), and they are its exegesis. If Allaah Ta`ala did not have this quality of creation, then this entire universe and all its beauties, intricacies and wonders would not have come into existence.

Allaah Ta`ala says: ***AIndeed HIS order (is such that) when HE intends a thing, He (merely) says >Be= and it is.*** Allaah Ta`ala is not in need of any raw materials and products. Takween means to create merely by the use of the word ABe@.

AQEEDAH # 5

Allaah Ta`ala is knowledgeable in every group and individual. There is not a single particle that exists in the skies or the earths that is beyond His Knowledge.** It follows that since Allaah Ta`ala has created everything, He must necessarily be aware of it all. It is not possible that the creator of a thing is unaware of its existence. ***ADo they know who has created? It is the Most Subtle and All-Knowing@*
Some unfortunate and stupid people (philosophers, etc.) are such that they do not accept that Allaah Ta`ala is aware of everything and yet they understand their own stupidity to be perfect thinking.

The quality of Knowledge: This is an eternal and all-encompassing quality of Allaah Azza Wa Jall. He is fully aware of the various conditions and opposing factors of everything in the universe at one and the same time. His knowledge encompasses every aspect of the universe. At any given moment He knows whether Zaid is alive or non-existent, sick or healthy, honourable or disgraced, etc., etc. Since time immemorial until eternity, His Knowledge is so all-encompassing that there never is, was or will be even the slightest change or adulteration.

When a person can identify at one and the same time the different types and conditions of a word, that is at any given time one can identify whether a word is a noun or verb or conjunction, whether it is a three-letter word or a four letter word, whether it is a declinable or non-declinable word, etc., etc. When a person can identify in detail the condition and type of one word at the same time, then can it ever be possible that the Most Knowledgeable, All-Knowing, All-Encompassing not know about the various different conditions and specifications of the entire universe at one and the same time?

Nothing of the future and past, and every other aspect of time and place, is out of the quality of Allaah Ta`ala. **His quality of Knowledge in unlimited. Everything in the Knowledge of Allaah Ta`ala is encompassed all the time.**

AQEEDAH # 6

Allaah Ta`ala is Omni-potent. He is free from being forced or coerced (into doing any act). Imaam Rabbaani (rahmatullahi alaih) has mentioned that the philosophers, due to their stupidity and ignorance, have understood the need for consent and to be forced as a sign of perfection and have negated the intervention of Allaah Ta`ala (in the creation of things). These idiots have taken the Ever-Existent to be useless and ineffectual. They have attributed the creation of things to something other than Allaah Ta`ala, which is merely a figment of their imagination. They have no relation to the Being of Allaah Ta`ala. Hence at the time of difficulty and adversities, these ignoramuses should seek refuge in their imaginary creator, and not turn to Allaah Ta`ala. They have not linked and related the first creation of the universe to Allaah Ta`ala.

According to them, Allaah Ta`ala does not have a choice in actions, in fact they believe Him to be subservient to asking for consent and force.

They believe that HE does not have the ability to ward off calamities, hence their asking Him for help would be futile and of no benefit.

This deviant group (philosophers) belie, deny, mock and scoff at the Divine revelations.

When the message of the Nabuwwat of Hadhrat Isaa (alaihi salaam) reached Plato, who was the leader of the philosophers, he commented:

AWe are a nation that is guided, we have no need for a guide (or teacher).@

This idiot should have gone an met Hadhrat Isaa (alaihi salaam) and witnessed first-hand how he (with the Order of Allaah Ta`ala) used to make the dead alive, cure the born blind and lepers. Plato made this statement without any investigations into the personality of Hadhrat Isaa (alaihi salaam). This proves his pride and arrogance.

AQEEDAH # 7

Just as all the elements, like jewels, organs, bodies, brains, skies, earths, stars, planets, etc. were created by The Most-Powerful, and all of them were brought from non-existence into existence, so too, was their effects, specialities and qualities, brought from non-existence into existence. If anything is wide, then it is owing to His creation. If some thing is made up of different constituents, then also it is owing to His creation. If any element is hot, then it is so owing to His command and if any element is cold then it is so owing to His creation. Just like how fire and water are bestowed by Him, the heat in fire and the coolness in water are all owing to His creation. Nothing can be hot or cold merely on its own doing. In short, the being and qualities and their specialities of everything is only possible through Allaah Ta`ala. Just as Allaah Ta`ala is the Master of the creation of the elements, i. e, that when He desires He brings it onto existence, so too, is He the Master of the specialities and qualities of these elements. When He desires then He may remove the quality of an element. For example, If He wishes to remove the quality of heat from fire for any special and chosen servant of His, then He has the ability to do it. He has full control of creating the ability of heat in fire or to remove that same quality.

The quality, ability and speciality of everything is created by only Him. It is not that Allaah Ta`ala created the fire and the quality of heat came on its own in fire. In fact, He is responsible for creating this quality in the fire. It is not that Allaah Ta`ala created man and the qualities of discernment and senses came about in man on their own. These qualities in man are also the creation of Allaah Ta`ala. All these qualities are completely subservient to the Will and Command of Allaah Ta`ala. It projects neither too much nor too little, but rather in exactly the required amount desired by Allaah Ta`ala. If Allaah Ta`ala wills, fire will burn, otherwise not. Just as the creation of the qualities of everything is dependant upon the Will and creation of Allaah Ta`ala, **so too is their existence and continuity.** As long as Allaah Ta`ala desires the quality of thing lasts, it will do so. When He decides it to be removed, it will be removed.

Just as an intelligent person sees the reaction of any mineral, and he intelligently concludes that the resultant effect of this mineral was not due to its own doing but rather it was due to its reaction with another, similarly, any intelligent and wise person, when he sees all the occurrences and movements of the universe will naturally conclude that all this is not occurring on its own, but rather it is done through the intervention and creation of some Doer. All these occurrences are in actual fact a concealment of the actual Creator.

AQEEDAH # 8

Allaah Ta`ala is the creator of good and evil, as well. Whilst He has created both, He prefers the good over the evil. Darkness and light, cleanliness and filth, angels and devils, pious and impious, all are His creations. He prefers the pious(good) over the impious(bad). There is a very fine line of difference between (having a) choice and (Divine) pleasure, to which He has guided the Ahle Sunnat Wal Jamaat. All the other sects have not recognised this difference and they have been led into deviation.

AQEEDAH # 9

Just as Allaah Ta`ala is the creator of human beings, so too is He is the Creator of their characters, habits, qualities and actions. These actions, be they good or bad, are all in the Taqdeer, control and knowledge of Allaah Ta`ala. Nevertheless, He is pleased with good and displeased with evil. One must remember this and remember well, that to attribute only evil to Allaah Ta`ala is contrary to respect and etiquette. It is inappropriate to (only) say that Allaah Ta`ala is the Creator of evil, it will be more befitting to say that He is the Creator of good and evil. One should say that Allaah Ta`ala is the Creator of everything. One should never (only) say that Allaah Ta`ala is the Creator of filth and pigs, etc. It is wholly disrespectful and sacrilegious to attribute such things (alone) to Allaah Ta`ala, Who is a Pure Being. In short, just as the servants are the creation of Allaah Ta`ala, so too are their actions the creation of Allaah Ta`ala. However, some actions of man are voluntary, which come into being with the order of Allaah Ta`ala, and others are involuntary, which occur without man=s intention or will, and without his intervention, like the hand of a person who shakes from shaking palsy. In this shaking there is no intention, nor desire of the person for it, hence this is known as an involuntary action. When the doer desires for an action and he initiates it, then it is known as a voluntary action, for example, when one stretches the hand to make musafaha (handshake), or one lifts his hand to strike someone out of anger. These are voluntary actions.

Just like how a person sees with the eyes given to him by Allaah Ta`ala, and he hears with the ears given to him by Allaah Ta`ala, so too does he carry out actions by the power and ability given to him by Allaah Ta`ala. All these actions of man, although they are created by Allaah ta`ala, and they come into existence by His Will and Decree, however, since they are voluntary by man, and through these actions he carries out good actions, therefore he is compensated for it. If he does any evil action, then he will be punished for it. The Mu`tazilas and Qadarias (deviant sects), hold this belief, that man has the full control of his actions and man is the creator of the same. The Jabaria (another deviant sect) hold this belief, that man has absolutely no control of his actions, whatever man does is not out of his own choice, just like how the movements of a tree or stone occur, so too do the actions of man. Hence, their belief is that man will not be taken to task or punished for any evil actions, but he will be compensated for good actions. According to them the sinners and the Kuffaar are all excusable and they will not be questioned.

The Ahlus Sunnat Wal Jamaat say that both these beliefs are wrong and incorrect. The belief of the Qadarias and Mu`tazilas is incorrect because man does not have the ability to create his own actions. It is impossible for man to bring a non-existent thing into existence. Also, the Pure Being of Allaah Ta`ala, Who has no partner is also free from this that there can be partners to His exclusive Quality of creating. He Alone has the quality of creation. As Allaah ta`ala says: ***ADo they ascribe partners to Allaah, that they (can) create like how He creates. They are equating the creation to Him. Say! Allaah is the Creator of everything. He is One, Most Powerful.@***

The helplessness of man is such that he cannot even utter the letter >meem= from the throat or the letter >ain= from the lips. With such a profound debility, how can the quality of creation be attributed to man? The belief of the Jabaria is incorrect because it is contrary to common sense and logic. **Therefore, all intellectuals are unanimous on this point that actions are of two categories; voluntary and involuntary. They also agree on this point that whoever carries out a voluntary good action, he will receive a reward, and whoever carries out a voluntary evil action, should be punished.** The Jabaria sect oppose this differentiation and categorisation of actions. According to them all actions are involuntary and no action is voluntary.

The trustworthy, protectors and protagonists of any land are rewarded and the rebels are imprisoned and punished. The thieves and evil people are imprisoned for a while and have to undergo a trail of suffering. If there was no system of reward or punishment in this world for good and evil actions then this world would have been absolutely destroyed and devastated long ago. When this system of rewarding the good and punishing the evil is acceptable and commended as being justice by the temporary governments of this world, then how come there is a doubt and objection to this system with regard to Allaah Ta`ala, Who is the Best Judge amongst judges. If a thief is caught stealing and he offers he following excuse that he was forced to commit the crime and it was an involuntary actions on his part, then he will be told that he is lying and if he was forced, then how come he left his home? Can we say that it is an involuntary action to come out at night and break someone=s lock or break down his door? If man can be subservient to the temporary justice of man, how can he not be subservient to the eternal and perfect Justice of Allaah Ta`ala? **The Ahlus Sunnat Wal Jamaat say that these two views, that man is completely in control and that he is completely helpless, are unacceptable and incorrect, and they are contrary to common sense and logic.** He Straight Path is the one that goes between the excesses. That is that man is neither completely in control (of his actions) nor is he completely helpless, in fact we are in between being forced and having full choice. Logically as well, this is the Truth, because the view of the Jabaria that man is completely helpless and incapable of intention and choice, is contrary to common sense and real life. who does not know that man has the quality of choice and intention? Every person knows that his/her actions are not like that of a stone. The movements of a stone are done without its choice and intervention, whereas man has a choice and intention in his/ her actions.

Now that it is established that man has choice and intention, then there are now two possibilities. Either this choice is fixed and unshakeable or it is fixed to only this level that Allaah Ta`ala=s Will has no play in a person=s kufr and Imaan. This is the Mazhab of the Qadarias.

The second possibility is this that man has choice and intention. But this intention and choice is not fixed and firm, rather it is subservient to the Desire and Will of Allaah Ta`ala. This is the Mazhab of the Ahlus Sunnat Wal Jamaat. Logically and rationally, this is the truth. Because for a person to have such full and fixed control over his choice, that is not subservient to Allaah Ta`ala, is impossible. When the mere existence,

qualities and character of man is not fixed but completely subservient to the Will and Desire of Allaah Ta`ala, then how can the quality of power and choice be fixed in man? Allaah Ta`ala says:A***And you do not desire, except that which Allaah Ta`ala, Rabbul Aalameen, Desires.***@

From this we deduce that man has desire and choice, but this is limited to and under the control of Allaah Ta`ala. Therefore, the Ahlus Sunnat Wal Jamaat say that man is in between being totally in control or under control. In a way, he has a choice, therefore he is able to carry out actions by choice and intention. He is not totally helpless, but he also has no choice in this choice. Just like a how a person has the choice to see and listen, however, he has no choice in the ability of hearing and seeing. In the same way, man has choice in his actions, but he has no choice in this choice, in fact he is helpless in his having a choice. When a person carries out an action through this Allaah given choice, then in the Shariah we say it is >Kasab= (earned). Allaah Ta`ala is the Creator of actions and He brings it into existence. Man is the earner, actor and doer of the actions. This earning and acting is sufficient to warrant reward or punishment. For the weak, a weak choice is appropriate, and a full and complete choice is appropriate for The Creator and not the created.

The difference between the Qadaria and the Ahlus Sunnat Wal Jamaat is this that the Qadarias claim that man has fixed and total choice over his actions, **and we say that this choice is not full or fixed. We take the middle path and say that man=s choice is between full choice and no choice, and this is what we call in the Shariah earning and acting.** In the Qur`aan Majeed, Allaah Ta`ala has in all places attributed the quality of creation exclusively to Himself, and earning and acting (carrying out actions) to His servants.

AAnd Allaah created you and you carry out the actions.@ In this Aayat, Allaah Ta`ala attributes the quality of creation to Himself and the carrier out of the actions is man. There is absolutely no doubt that every action of man comes into being by the Knowledge and Will of Allaah Ta`ala. However, Allaah Ta`ala has also granted a certain amount of power and ability to man, whereby man carries out actions and he becomes worthy of reward for it or punishment in this world. Similarly, he will be rewarded or punished for his actions in the Aakhiraat (Hereafter).

AQEEDAH # 10

Fate and Divine Decree is Haqq (Truth), and it is Fardh (obligatory) to believe in it. To bring Imaan in Divine Decree means that one should believe that Allaah Ta`ala had predestined for mankind even before their creation, the good and the bad, Imaan and kufr, guidance and deviation, and obedience and disobedience, and all this has been recorded. Now whatever occurs in this universe, is doing so at the behest and wish of Allaah Ta`ala. **Also whatever happens, Allaah Ta`ala knew about it in its entirety even before its occurrence.** The dictionary meaning of Taqdeer is to measure or estimate. That occurrence that happens by desire and intention, is done with full understanding and measure. For example, a person wants to build a house. First a plan will be drawn so that the walls etc. of the house can conform to some set standard.

In the same way, when Allaah Ta`ala intended to bring this universe into existence, He first set out a plan in His infinite Wisdom and Knowledge, and He measured each and everything from the time of inception until the end. Hence this >design= and >plan= of Allaah Ta`ala is known as Taqdeer. Allaah Ta`ala, in His infinite Wisdom and Knowledge had already meted out that at a certain time a certain occurrence will happen at a certain place, or that a person after his birth will bring Imaan at a certain time, or that a person after his birth at a certain time will make kufr, etc., etc. As Allaah ta`ala says: ***AIndeed Allaah had made everything in measure.@***
Taqdeer is that Allaah Ta`ala measured out everything of this universe even before its creation. Qadha (Fate) is that Allaah Ta`ala created and brought into existence everything according to His plan and measure. The dictionary meaning of Qadha is to create. As Allaah Ta`ala says: ***AAnd He created in them seven skies.@***

Hence the unanimous belief of the Ahlus Sunnat Wal Jamaat is that Fate and Decree are Haqq. There is not an atom (or even the smallest particle) which is beyond the Taqdeer of Allaah Ta`ala. No one has the ability or potential to ward of or evade His Decree. Or even to delay it or expedite it. Whoever He wishes, He grants guidance to and whoever He wishes He leads him astray. There will never be any questioning Him or asking for explanation. However, He will question His bondmen regarding their actions. They will then be rewarded or punished for their good deeds or their evil actions. Nevertheless, Allaah Ta`ala=s Decree and fate is Haqq. There can never be any chance of mistakes or miscalculations in His Actions. A human will first draw a plan prior to building a house, and Allaah Ta`ala had planned this universe prior to His creating it, but between the planning and knowledge of man and that of Allaah Ta`ala is a vast difference. The difference is that man, due to some obstruction or the other, may have to change or alter his originally intended plans, hence the planning and knowledge of man can be incorrect and deficient. But when Allaah Ta`ala intends to do something, there is nothing that will or can ever prevent Him, because the planning and Taqdeer of Allaah Ta`ala can never be incorrect or deficient. His intentions always come into being and none can prevent it. Also, the knowledge of man is extremely deficient. There are many things that man only comes to know about after he had drawn up his plans, therefore, there will be a difference between the plan of man and the outcome. And the Knowledge of Allaah Ta`ala, because it is All-Encompassing, therefore there will never be a difference between the plan and the outcome of Allaah Ta`ala.

The Taqdeer of Allaah Ta`ala is Haqq. It is Fardh to bring Imaan in it. It is incorrect to present Taqdeer as an excuse to our actions and deeds. For example, a man steals or commits Zina (adultery), and then he makes the excuse that this was written in his Taqdeer. This excuse of his is unacceptable and insufficient to avert punishment from him. Indeed, Allaah Ta`ala has decreed everything, but you did not have any knowledge thereof. When you had stolen or committed Zina, then you did so purely out of nafsaani(inner) desires and to satisfy yourself. **At that moment you were unaware as to what was decreed for you. This is all an excuse, you have no knowledge of Taqdeer. You committed this act voluntarily and by purpose.** You were not forced into doing it, in fact you expanded your effort, strength, desire and gratification, hence for anyone to say that he/she was compelled by Taqdeer to carry out a certain act is a lie and deception. The bondsman is not bound or compelled by Allaah Ta`ala or Taqdeer. Whatever the servant of Allaah does, he does so of his own intention and accord, even though this intention and thought is made possible by Allaah Ta`ala, nevertheless, the servant has the choice of carrying out the action, he is not forced. Now remains the contention that since it is impossible for the servant to act contrary to Taqdeer, is not this a form of being forced? No this is not the case. Allaah Ta`ala=s Knowledge and planning is complete and flawless. There can never be a mistake in the Taqdeer of Allaah Ta`ala. Hence, to act contrary to this Taqdeer is impossible. **Taqdeer is the information and >data= of Allaah Ta`ala. Knowledge follows that which is known. Information and data is something that follows what is related and transmitted, and it conforms to the reality.** What is known does not follow the knowledge of it and what occurs and the reality of a situation does not follow the information and data of that incident. Just like how Allaah Ta`ala has the knowledge of our actions and deeds, so too has He the Knowledge of His actions. Nevertheless, **Allaah Ta`ala does not force anyone on account of His knowledge.** In this way, understand that the servant is not forced due to Allaah Ta`ala=s knowledge or Taqdeer. Allaah Ta`ala=s Knowledge is on its place and the servant is on his place. In this world a person is not regarded as being forced. If people were being forced, then the governments would not need to make prisons for the transgressors. Allaah Ta`ala had granted His bondsmen choice and ability, whereby he conducts his Deeni and worldly affairs. But, this choice of the servant is not with him by choice. **Just like how a person has eyes and ears, not by choice but the actions he does with the eyes (looking) and ears (listening) are done by his choice.** In a similar way, a person makes a choice to do something and

he has the ability granted to him to carry it out, by his own choice. It is for this reason that it is said that a person has **no choice in his qualities, but he has choice in his actions.**

To believe that Allaah Ta`ala is the Creator of man=s actions, movements and animations does not necessarily mean that these movements are out of man=s choice and power, because Allaah Ta`ala has created both the power and the one who has the power. He has created both the choice and the one who has the choice. Power is one of the qualities of man, which Allaah Ta`ala had created and Allaah Ta`ala has created both man and his qualities. All this is in His Control. If man carries out an action through this Allaah given quality of power of his, then according to all learned men, this is by his (man=s) choice, and not an involuntary action. In short, we say that the existence of man, his actions and qualities, although we relate all this to Allaah Ta`ala, does not mean that man is helpless.

Allaah Ta`ala=s Power and Will is connected to the existence of man, but owing to this connection man does not become obliterated. In a similar way, by Allaah Ta`ala=s Power and Will being connected to man=s power and choice does not make man helpless. Man is however the servant and the creation of Allaah Ta`ala. It is not possible for the creation=s existence and qualities to supercede the Encompassing Power and Will of the Creator. Those who aver that man is the creator of his own actions and that (Nauthubillah!) man=s actions have no relation to the Power and Will of Allaah Ta`ala, are trying to say that the creation can supercede the Creator=s Power and Will. The entire Ummat unanimously agree that ***AWhatever Allaah Ta`ala Wills comes to pass and whatever He does not Will does not occur.@***

The Mu`tazilas believe that the actions of the servant are excluded from the Will of Allaah Ta`ala. LA HOWLA WA LA QUWWATA ILLA BILLA HIL ALIYIL AZEEM.

Allaah Ta`ala has created this universe with different things in it, the size and shape of everything is different for one another. The ability of each thing also differs from the next. Take the example of a tree which has thousand different types of wood, some are used for burning, others for making wooden boards, others for roofing, etc., etc. Everyone agrees that if everything in this universe had the same qualities and conditions, then this universe would not be able to function properly and smoothly.

Now remains the contention that why are the abilities of everything different. This answer has still not been fathomed until today.

Muslims say that all this is in the Wisdom of the All-Knowing and All-Wise. The atheists say that all these different abilities are due to the movements of the blind and deaf matter.

Just as Allaah Ta`ala, in His Infinite Wisdom has created the abilities and shapes of trees and stones different from one another,He has also created the abilities of man different from one another. Some He made intelligent and sagacious, whilst others He made stupid and ignorant. Some He made susceptible to the Haqq and others to kufr. He made the heart of some clean and clear, whilst that of others are black and dark. ***ANone can ask about what He does, whilst they are all answerable.@***

AN OBJECTION AND ITS ANSWER

The objection is that the actions and speech of man is dependant upon their respective abilities. And all this is pre-destined, and not in the power of man, hence why is there an indictment against the Kuffaar, when they are in actual fact helpless and without choice.

ANSWER

Allaah Ta`ala has created two types of creations. Some are those which Allaah Ta`ala did not give any knowledge or (intelligent) qualities, like trees and stones. This type of creation will have no questioning or retribution. They will not be rewarded or punished. The other type of creation is that one on whom Allaah Ta`ala placed intelligence and choice, like man and jinn. For this creation Allaah Ta`ala granted them intelligence, choice and power. They have also been given limbs and organs, whereby they willingly carry out actions, and these actions are attributed to them. For example, they say that we have done this action with our hands, or that >I have said this=, or >I did that=, etc., etc. They accept and agree that whatever (worldly) reward or recompense is due upon them for any action carried out, is for them and that they deserve it. But when it comes to reward or punishment in the Hereafter they say that we are helpless. They do not realise that Allaah Ta`ala has granted them intelligence and choice in this world so that they may follow and carry out the Commands of Allaah Ta`ala, and then be liable for either reward or punishment. Just like how in this world one is merely rewarded because of his ability and potential, so too is a person not punished in the Hereafter simply due to his ability. Reward and punishment will be meted out only after one carries out good or bad actions.

A person is not rewarded merely because he is brave and strong. He has to go out into the ring and prove himself. In a similar way, a person will not be rewarded (by Allaah Ta`ala) merely on account of his ability. He must carry out actions that will warrant a suitable retribution.

AQEEDAH # 11

**Allaah Ta`ala is a Speaker.** From time immemorial until eternity, Allaah Ta`ala had the ability to speak, never once was He ever without this quality. At any given time, He can listen to the entire creation and reply to each one=s du`aas and requests. He is never unwary or kept occupied, whilst attending from one side to the other. The Tawraah, Injeel, Zaboor, Qur`aan Majeed and all other Divine Scriptures are all manifestations and descriptions of His Speech. The Speech of Allaah Ta`ala is one and encompassing. All Divinely revealed Books and Scriptures are pages of His encompassing Speech, that have various effects in their revelations.

Speech is a complete quality of perfection and dumbness is a fault. All perfect qualities are established for Allaah Ta`ala, and He is free and pure from all qualities of fault. Since Speech is an inherent quality of Allaah Ta`ala, it is eternal (always was existent) and is not newly acquired. The quality of an eternal Being is also eternal. Some Bid`atees have this view that Allaah Ta`ala is >Mutakallim= (Speaker) in this sense that He creates speech in others. This view is clear and open ignorance and stupidity. It smacks of misunderstanding of the Arabic language. The word >Mutaharrik= (something that moves), according to the dictionary means something that has the quality of movement. Something that makes other things move is not called >Mutaharrik=, hence the Creator of speech is not called >Mutakallim=. One should understand that the Speech of Allaah Ta`ala is unlike the speech of others. The entire Muslim Ummat is unanimous on this that Allaah Ta`ala speaks. However the difference of opinion arises in the reality and type of speech.

Some say that the Speech of Allaah Ta`ala does not comprise of words and sound. The Speech of Allaah Ta`ala is a quality of His that is part of His Being, it has neither words nor sound. The Arabic text and calligraphy that we see in the Kitaabs is merely a manifestation and proof of His Eternal Speech, which is a means that allows us to read and listen to his Eternal Speech. The words and letters that allows us to read and listen to Allaah Ta`ala=s eternal Speech is just a covering and clothing for it. It is not the actual Speech. Rationally speaking this explanation is understandable, that an eternal thing can manifest itself in a newly created thing. A new thing cannot contain an eternal thing, but a new thing can be used as a mirror to reflect the qualities of an eternal thing. The sky can be reflected and seen through the pupil of the eye, but the sky can never be contained in the eye. The Auliyaa and Aarifeen are unanimous that the Speech of Allaah Ta`ala is inherent to His Being and does not have words or sound. The Muhadditheen say that the Speech of Allaah Ta`ala has words and sound, but these words and sounds are unlike the word s and sounds that are found in the universe. Just like how the Being of Allaah Ta`ala is incomparable, so too is His Speech. ***AThere is nothing like Him.@***

The Mutakallimeen say that just as the Being of Allaah Ta`ala is unique and incomparable, so too is His quality of Speech. There can be no connection between Him and His created universe. Allaah Ta`ala makes use of the Arabic language as a medium for His servants to understand Him. Words and sounds are a covering for His Speech. Language is a mirror and manifestation to His Speech. The Aayats of the Qur`aan, which are made up of words are also a mirror of Allaah Ta`ala=s Speech. Therefore according to the Shariah it is Waajib to have respect and to honour the Qur`aan. It cannot be touched without wudhu.

Its recitation should also be carried out with utmost respect. Therefore the Arabic recitation (of the Qur`aan) is a cloth for His incomparable eternal Speech. Understand that Allaah Ta`ala=s unique and incomparable Speech is hidden and concealed behind this veil. The Arabic recitation is not the actual Eternal Speech, infact it is a covering. ALLAAH TA`ALA KNOWS BEST.

AQEEDAH # 12

The Qur`aan Majeed is the speech of Allaah Ta`ala. It is eternal and uncreated. Allaah Ta`ala has referred to the Qur`aan as His Speech and has linked it to Himself. There is a unanimous consensus of the Ummat on this that the Qur`aan Shareef is the Speech of Allaah Ta`la and it is His quality. Allaah Ta`ala is eternal in all His Qualities. There was no difference of opinion during the first era of Islaam that the Qur`aan is uncreated, even the predecessors after the era of the Sahaabah were unanimous that the Qur`aan is not a creation. Allaah Ta`ala says: ***A Indeed Our Speech to a thing when We desire it, then We say to it >Be= and it is.@***

Therefore if everything is created by the word ABe@ then it should be understood that these words and this Speech of Allaah Ta`al is not a creation. Otherwise to create this word another word ABe@ would be necessary. And for the second one a third would be necessary. This will continue into infinity. Hence it is established that the Speech of Allaah Ta`ala is not a creation.

Hadhrat Ibn Abbas (radhiAllaahu anhu) says regarding the Aayat : ***A The Arabic Qur`aan, in it there is no crookedness@***, indicates that the Qur`aan is not a creation. A*Because there is no creation except that crookedness is found in it.*@

Also Allaah Ta`ala says regarding the Qur`aan Shareef that there is no crookedness in it. Hadhrat Ibn Abbas (radhiAllaahu anhu) once heard a person saying at the Kaaba AO Rabb of the Qur`aan@. Then Hadhrat Ibn Abbas (radhiAllaahu anhu) said ADo not let your tongue utter such words, indeed everything that is been nourished (Marboob) is a creation, and the Qur`aan is uncreated.@

Also, if the Qur`aan is a creation then it would be possible to find its equivalent. Imaan Rabbani Mujjaddid Alfa Thaani (rahmatullahi alaih) said: The Qur`aan Majeed is the Speech of Allaah Ta`ala, which He has clothed with words and sounds and revealed it upon our Nabi (sallAllaahu alaihi wasallam). In it He has addressed His servants with Commands and prohibitions. Just as we would bring to the fore our own speech by means of effort and the tongue, similarly our hidden object and aim is brought to the fore .In the same way Allaah Ta`ala has clothed His own Speech in words and sounds without the use of effort or tongue, merely by His perfect Power. In this way he has revealed it upon His servants and through the means of words and sounds He has made known His object. Therefore both types of speech that is His Own Speech and worded speech, are in reality the Speech of Allaah Ta`ala. Just like the two types of our speech, own and worded are in reality one speech. Not that the first type (own) is literal and the second type (worded) is figurative. Because a sign of figurative is that it is permissible to negate it and (thereby) negate worded speech. And not to regard it as Allaah ta`ala=s speech is undoubtedly Kufr. Like it is mentioned in the Qur`aan that the Kuffaar say : ***AThis (Qur`aan) is but the speech of man.@***

Also if the Qur`aan was a creation then it would be possible to bring a similarity to it. And since it is not possible to bring anything similar to the Qur`aan then in should be understood that it is eternal and uncreated. Allaah Ta`ala says : ***AThey listen to the Speech of Allaah and then they change it.@*** The crux is that just like worded speech, own speech is also in reality speech. Like Allaah Ta`ala says: ***AThey say to themselves why does Allaah not punish us for what we say.@ ALower your speech or make it loud.@*** Hadhrat Omar (RadhiAllaahu anhu) said on the day of Saqeefah: *AI prepared some speech in my mind.@*
From these texts it is clear that both, worded speech and own speech, are in reality refer to as speech.

One should know that the speech of Allaah Ta`ala is based in two meanings. Firstly, Speech is Allaah Ta`ala=s encompassing Quality, that is connected to the Being of Allaah Ta`ala. There is no doubt on its being eternal. The second meaning is that by saying Speech, those words of Allaah Ta`ala are meant which He has spoken. The Qur`aan is referred to as the Speech of Allaah Ta`ala in this meaning. This Qur`aan is the Speech of Allaah Ta`ala that was revealed upon Nabi (sallAllaahu alaihi wasallam), that we recite with our tongues and listen to with our ears and memorise in our hearts and is written on our pages. It is eternal and uncreated. However, the recitation of the Qur`aan and its listening to and its writing is new and created, because this recitation and listening and writing are the doings of the servants. The actions of the servants are new and created actions. This is the view held by Imaam Bukhari and other Ulama-e-Muhaqqiqeen (rahmatullahi alaihim).

Imaam Zehli=s (rahmatullahi alaih) view is that the person who says that the words of the Qur`aan are new, that is the recitation and the listening to the Qur`aan is new, then that person is a Bid`atee.

The object of Imaam Bukhari (rahmatullahi alaih) was to differentiate between the Quality of Allaah Ta`ala and the action of the slave.

AQEEDAH # 13

Allaah Rabbul Izzat is free and pure from all faults, deficiencies and innovations. He is not restricted to a body or matter. Neither to place nor time. He is free from temporary qualities and limbs. In His existence, there is no consideration of place or time. All this are creations of His.

AQEEDAH # 14

**Allaah Ta`ala is not united with anything, nor is anything united with Him.** Neither is He transmigrated with anything nor is anything transmigrated with Him. According to the Christians, Allaah Ta`ala was transmigrated into Hadhrat Isaa (alaihi salaam). According to the Hindus, Allaah Ta`ala is transmigrated into humans, animals, trees and plants. Saamiri (person during the time of Hadhrat Moosa - alaihi salaam) also held the view that Allaah Ta`ala had transmigrated into the calf. The Saamiriyaan Hindus who worship the cow are the followers of the same Egyptian Saamiri. The custom of the >untouchables= practised by the Hindus is also an offshoot of the Qur`aanic phrase of ALaa Misaas@, which applies to Saamiri.

Imaam Raazi (rahmatullahi alaih) has written regarding Saamiri, that he was from amongst those who held the view that Allaah Ta`ala transmigrates into another form. It is for this reason that the Hindus in India also follow this belief. In fact they are more stalwart that Saamiri, because it was never reported that Saamiri drank the urine of a cow. The cow and buffalo are (words of) personifications used for stupidity, hence if one wants to refer to another as being stupid he will say AYou buffalo!@. Just look at the Hindus! Firstly, they have chosen an animal as their deity, and then to top it, they have chosen that animal which is used as a personification for stupidity. From this perspective, (that the deity is used to describe stupidity), the slave (Hindus) is superior to the deity (cow / buffalo), whereas, it is not supposed to be possible for the servant to be more better and perfect than the deity.

AQEEDAH # 15

**There is no equal and similarity to Allaah Ta`ala.** He has no wife or children. In His Qualities and Being, He is without any similarity, equal or comparable. This much we know that Allaah Ta`ala is an embodiment of ALL perfect Qualities. Whatever comes to our (small) minds and imaginations, Allaah Ta`ala is free from that and supercedes everything.

AQEEDAH # 16

Nothing is binding upon Allaah Ta`ala. Wujoob (necessity) is something that can never apply to Allaah Ta`ala. Who or what is there that can impose something upon Allaah Ta`ala? The Mu`tazilas aver that it is binding upon Allaah Ta`ala to consider for His slaves those things which are good and beneficial, otherwise (they say) miserliness will apply (to Allaah Ta`ala). This view is due to the Mu`tazilas deficient intelligence and disrespect for Allaah Ta`ala. Miserliness means to withhold a necessary right. There is no right due upon Allaah Ta`ala. He is Master and has all choice. Neither is compassion binding upon Him nor is Force. Whoever He wishes, He will guide and whoever He wishes, He will lead astray. There can be nothing more beneficial or better than guidance, but even that is not binding upon Allaah Ta`ala. It is for this reason, that Allaah Ta`ala says: ***AIf (Allaah) desires, then He will guide all of you.@***

However, because of some Wisdom, Allaah Ta`ala has not granted guidance to everyone. From this we deduce that to grant guidance is not binding upon Allaah Ta`ala. If Allaah Ta`ala, owing to His Mercy, grants guidance to anyone, then it is not binding upon Him to grant reward to that person. If He grants reward then it is owing to His Mercy and Kindness. If He gives punishment, then it will be due to His justice. In short, there is no right that is due upon Allaah Ta`ala. Yes, The Most Merciful of all those who show mercy and The Most Honourable, owing to His magnanimous Mercy and Kindness, has said that the believing people have this right that they be granted Jannat, and that they be granted reward (for their good actions).

The >necessity= of Jannat and reward for the believers is because of Allaah Ta`ala=s promise, and not because they deserve it or are worthy of it.** Guidance is also the Mercy of Allaah Ta`ala, and it is due to His Taufeeq that people bring Imaan and they carry out good actions, with the limbs, power and intellect granted by Him. This is all the Benevolence of Allaah Ta`ala. He is the One who has granted the Guidance and He is the One who has promised Jannat. ***AAnd this is through the Mercy of Allaah Ta`ala, which He grants to whomever He wishes.@*

AQEEDAH # 17

Allaah Ta`ala is the Master and He has full choice. The creation are His bondsmen and servants. Whatever He does with them or orders them with is in reality goodness and full of wisdom. He is free and pure from oppression and mischief. If He desires to place all of mankind into Jahannum and let them always be punished, then there can never be any reason or right for objection. He is the absolute Master over everything. Whatever, we own is in actual fact not really in our ownership. It was all given to us by Allaah Ta`ala. Our actions with regard to whatever has been placed in our ownership is restricted to whatever He orders us with. If a human, in this figurative ownership of his, decides to slaughter an animal, for no apparent reason, that is in his ownership, then this will be permissible and not be regarded as oppression. So then if Allaah Ta`ala, who is the Absolute Master, decides to punish a slave of His for no apparent reason or sin, then this will nor be considered as oppression. Oppression is actually means to abuse something which belongs to someone else, and it is very clear that there is nothing that is beyond of the ownership of Allaah Ta`ala.

The meaning of the Aayat: ***AIndeed Allaah Ta`ala does not oppress, even equal to the amount of an atom@***, is that no action of Allaah Ta`ala can ever be regarded as oppression. Neither can an action of Allaah Ta`ala , be it literally or figuratively, ever be regarded as being oppression.

Yes, the promise made by Allaah Ta`ala of reward or punishment, will most certainly be fulfilled. There will never be any turning back on this promise. ***AIndeed Allaah Ta`ala never reneges on His promise, and who can be more truthful than Allaah in his speech?@***

However, one must remember this, the promise (of Allaah Ta`ala) for the reward that will be granted for obedience will be carried out owing to Allaah Ta`ala choice alone. That is, He will enter the believers into Jannat owing to His Power, Mercy and choice. They will not be entered into Jannat due to some force (on Allaah Ta`ala). It is a sign of perfection to complete one=s promise owing to one=s own choice and power, and not that one completes one=s promise due to some force and necessity. If a king can carry out his promise because of his choice and power and not because he is bound to do so, and cannot do contrary to it, then what can be said of the Most Just, when he fulfills His promise with regard to the believers and the kuffaar? Can it be said that Allaah Ta`ala is bound to fulfil His promise after He has made it, and that it is beyond His ability to act contrary to this? *I seek*

protection in Allaah, indeed Allaah Ta`ala has Absolute Power over everything.

Without doubt, Allaah Ta`ala has the Power to place His friends into Jahannum and His enemies into Jannat. But, he will never ever do so, because He has made a promise, and ***AIndeed Allaah never reneges on His promises.@***

On the Day of Qiyaamah, when Allaah Ta`ala will question the people who had taken Hadhrat Isaa and his mother (alaihima salaam) as deities, then at the end, Hadhrat Isaa (alaihi salaam) will make an entreaty to Allaah Ta`ala, saying: ***AIf You punish them, then indeed (You have all the right, because) they are Your servants, and if You forgive them, (then also You have all the right) because You are Most Beneficent, Most Wise.@*** In other words, if Allaah Ta`ala desires, then He may punish and if He wishes, then He may forgive. There is no action of Allaah Ta`ala that is free from Wisdom. If Allaah Ta`ala desires to forgive these transgressors, then in this act there is certainly wisdom and it will be correct. And if Allaah Ta`ala desires to punish them, then in this act there will be justice. In the statement of Hadhrat Isaa (alaihi salaam) ***AIndeed You are Most Beneficent, Most Wise@***, there is a clear indication that it is within the Power and ability of Allaah Ta`ala to forgive even the worst transgressor. And if Allaah Ta`ala does so then in it will be wisdom and it will be correct. ***AHe will not be questioned for what He does, but they will be questioned@.***

THE STAGES OF QUALITIES AND THE AMBIGUOUS QUALITIES

The Qualities of Allaah Ta`ala that are enumerated in the Qur`aan Shareef and the Ahaadith are of two types. The first are those whose meanings and imports are clear and easily understood, like Knowledge, Power, Choice, Speech, etc., etc. Such Qualities are known as ASifaat-e- Muhkimaat@ and ASifaat-e- Waadihaat@. Regarding these, there is a consensus amongst the Ahle Haqq that it is necessary and binding upon us to believe and accept these Qualities upon their apparent meanings. It is not permissible to offer any interpretations regarding the meanings of any of these Qualities.

The second type, are those in which there is no clarity and certainty with regard to their meaning. Besides the words and dictionary meaning there is no definite certainty to their meanings. There is no room or authority for conjecture and opinions. Examples for these types of Qualities are; >Face= (of Allaah Ta`ala), >Hand=, >Soul=, >Eye=, >Feet=, >Fingers= and Allaah Ta`ala=s being established on His Throne. Such types of Qualities are known as >Sifaat-e-Mutashaabihaat=. Regarding these Qualities there are three groups; first the Qadaria and Mu`tazila, second the Mujissima and Mushabbiha, and thirdly the Ahle Sunnat Wal Jamaat.

MUSHABBIHA SECT

The Mushabbiha sect is also known as the Mujassima sect. They have opted for the literal meanings to these Qualities of Allaah Ta`ala, and they have gone to such an extent that they aver that Allaah Ta`ala has limbs and body parts, like face, hands, feet, etc., etc. And they aver that Allaah Ta`ala sits on His Throne just like how a king sits on a throne. This sect has turned a blind eye and pleaded ignorance to the Aayaat; ***AThere is nothing like Him@, AThere is no equal to Him@, And for Allaah is the highest example@,*** etc. They regard Allaah Ta`ala as having a body and form.

MU`TAZILA SECT

This sect has taken the exact opposite view of the Mushabbiha sect. They regard these Qualities as being completely figurative in meaning, so much so that they refute these Qualities and Names of Allaah Ta`ala. Without any real proof, they have resorted to making all sorts of interpretations for these words. For example, wherever the word >hand= appears in the Qur`aan or Hadith for Allaah Ta`ala, they interpret it as >Power= or >Ability=. Sometimes they interpret it as a >blessing=. The Qur`aan Majeed, itself, according to the context of the Aayaat, renders such interpretations as Faasid and incorrect. The word >hand= at time appears in the dual form, implying two hands. As Allaah Ta`ala says: ***AWhat prevents you (O shaitaan) that you prostrate to that which I have created with My two hands?@***

In this Aayat, to regard the meaning of >hand= as Power would be incorrect, since the Aayat talks of two hands and Allaah Ta`ala=s Power is One. It would be incorrect to say that Allaah Ta`ala has two Powers. Secondly, this Aayat portrays the superiority and honour of Hadhrat Aadam (alaihi salaam), in that Allaah Ta`ala says he created him with His two hands, therefore why do you (shaitaan) not make sajdah to him. If the meaning of >hand= was Power, then it would not show any honour to Hadhrat Aadam (alaihi salaam), since shaitaan was also created through the Power of Allaah Ta`ala. In fact, all the creation was created through the Power of Allaah Ta`ala. What then would be so special of Hadhrat Aadam (alaihi salaam)? Everything and everybody was created with the Power of Allaah Ta`ala. In the same way to interpret the word >hand= to mean >blessings= would also be incorrect, since the blessings of Allaah Ta`ala cannot be restricted to one or two, they are numerous. In short, just like the Mushabbiha=s this Mu`tazila sect is also astray.

AHLE SUNNAT WAL JAMAAT

This the group on Haqq. They say that the sects of the past are all wrong and deviated. The Mushabbiha sects seem to deny the Aayat ***AThere is nothing like Him@,*** and the Mu`tazila sect seem to deny the Aayats of Mutashaabihaat. It is clear that both these sects are on the path of deviation. The Ahle Haqq say that the truth is this that we accept these qualities for Allaah Ta`ala and no effort will be made to unravel the reality of it through conjecture, opinion, Akashf@ and Ailhaam@. As these qualities of Mutashaabihaat appear in the Qur`aan and Sunnat, we accept them as they are without any investigations. We do not interpret them as do the Mu`tazilas, so that we do not become deniers of the qualities of Mutashaabihaat as the Qadarias and Mu`tazilas and we do not say like the Mushabbihas and the Mujassamas that, Nauthubillah, Allaah Ta`ala has limbs and organs. We also do not say that Allaah Ta`ala sits on His Throne.

Those qualities which Allaah Ta`ala attributes to Himself in the Qur`aan and Hadith, **we believe in it and we hand over the reality of their meanings to Allaah Ta`ala.** Allaah Ta`ala is All Hearing and All Seeing. However, His Listening and Seeing is not like our listening and seeing. In the same way His Hand and Feet is unlike our hands an feet. The Ahle Haqq have not gone to the extreme like the Mu`tazilas on the one hand and the Mushabbihas on the other. We have taken the middle path. It is the belief of all the pious predecessors and the four Imaams

of Fiqh. Imaam Abu Hanifa (rahmatullah alaih) says: **A*When Allaah Ta`ala mentions in the Qur`aan about (His) Face, Hands, Soul, Eyes, thus they are His Qualities. It is not said that His Hand signifies His Power and Blessings, because indeed in it is negation of His Qualities, and this is the belief of the Qadarias and Mu`tazilas. But His Hand is His Quality without any form....*@.**

This is also reported from Imaam Maalik, Imaam Shaafi and Imaam Hambal (rahmatullah alaihim) and the Aimmah of Hadith. It is extremely difficult for a weak, incapable human being who has limited speech and understanding to properly explain the Perfect and Excellent Qualities of Allaah Rabbul Izzat, Most High, Most Powerful, Most Mighty. We can say this much that from the possibilities, these Qualities are the best and highest possible. We establish them for Allaah Ta`ala. **And when we are faced with two words that have opposite meanings then we will use for Allaah Ta`ala the more appropriate one, which will be the better and higher of the two.** If for example we have existent and non-existent, powerful and weak, knowledgeable and ignorant, etc., and other such opposing meaning words then we will use the higher of the two for Allaah Ta`ala, like Existent, Powerful, Knowledgeable, etc.

And we hold this belief that it is not possible for us to praise Him more than that. His Pure Bieng has no similarity. ***AThere is nothing like Him and He is All Hearing All Seeing@.***

And because we are not aware of the proper etiquettes for describing Devine Qualities therefore, we will use those words to describe the Greatness of Allaah which Rasulullaah (sAllaahu alaihi wasallam) had shown us.

AQEEDAH # 18

**The Names of Allaah Ta`ala are Divinely revealed**, that is they are dependent on us hearing them from Sahib-e-Shariah. According to the Shariah, we can use that Name of Allaah Ta`ala according to the type suitable with the Being of Allaah Ta`ala. It is not permissible to use such a Name that will be inappropriate with the Being of Allaah Ta`ala even if it appears rationally correct. For example, we can say that Allaah Ta`ala is Shaafi (the One who Cures), but we cannot say He is the doctor. The reason is that the names, Jowwaad (Most Generous), Shaafi (One who cures) and Aalim (All-Knowing) do exist for Allaah Ta`ala and not the names sakhi (generous), doctor and aaqil (intelligent). One must keep in mind that this discussion refers only to those Names of Allaah Ta`ala which are used to describe His Qualities and Actions, and not to the names that apply to His very Being. The Being of Allaah Ta`ala can be described in any language, except those names /words that are specially used by the kuffaar. One should not call unto Allaah Ta`ala in those names, since there is a fear of kufr in that and also disrepect.

AQEEDAH # 19

The Ahle Sunnat Wal Jamaat are unanimous on this that the Qualities of Allaah Ta`ala are neither beings on their own nor are they separate entities (from Allaah Ta`ala), because a quality is not the actual thing that is being described. Therefore, if a person says that his deity, his creator and his Sustainer is Allaah Ta`ala=s Quality of Knowledge and Quality of Power. If a person says that he worships a certain Quality of Allaah Ta`ala, then also, all these statements are baatil (false/spurious). Yes, if a person says that my Deity is The All-Knowing and Most Powerful, (One who has the Quality of Knowledge and Power), than this is correct.

In the same way, it will be impermissible for one to say in a du`aa: AYaa Hayaat (O Life), Yaa Ilm (O Knowledge), Yaa Tarzeeq (O Sustenance)@. One must know that the Qualities of Allaah Ta`ala are NOT the qualities themselves neither are they separate entities, that they can be separated from the Being of Allaah Ta`ala. **Allaah Ta`ala and His Qualities are not separate entities from each other.** In fact it is such that it is impossible for the Qualities of Allaah Ta`ala to be separated from His Being. Like we say that four is an even number and five an odd, does not mean that four is something else and even is another separate thing. when talking of even and odd numbers, then four is necessarily an even number and five will be odd. One word (four)

cannot be separated from the other (even). These words will naturally be combined.

In the Qur`aan Shareef, Allaah Ta`ala has made His Qualities >mudaaf= (shown possession) to Himself. Example, AIlmihi@ (His Knowledge), etc. From this we gauge that these Qualities of Allaah Ta`ala are not entities on their own, rather they are connected to Allaah Ta`ala. When Allaah Ta`ala gives the order to worship Him, He says : AU`budillaah@ (AWorship Allaah@), He does not mention any quality of His here.

According to the Hukamaa and the Mu`tazilas, the Qualities of Allaah Ta`ala are the qualities themselves and according to the Mutakallimeen they are necessary entities.

AQEEDAH # 20

**We should know that all the Qualities of Allaah Ta`ala are eternal (they have no beginning and no end).** Even if the creation were not created, then the Quality of creation would still be existent in Allaah Ta`ala, because this Quality is an eternal Quality in Allaah Ta`ala. The Quality of creation in Allaah Ta`ala is not dependant on the creation=s coming into existence, rather, the creation=s coming into existence is dependant upon His Quality of creation. If Allaah Ta`ala did not have the Quality of creation, then how would the creation have come into being?

AQEEDAH # 21

**We should also know that the Qualities of Allaah Ta`ala do not have any sequence.** Hence, it is not correct to say that first a certain Quality of Allaah Ta`ala came and then the other. All His qualities are eternal and were always existent. It will be incorrect to say that first came the Quality of Knowledge and then the Quality of Power or vice versa. Allaah Ta`ala always was Knowledgeable and Powerful.

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AQAAI`D CONNECTED TO NABIHOOD

AQEEDAH # 1

The Nabis (alaihimus salaatu was salaam) are the pure and chaste servants of Allaah Ta`ala, that were sent for the guidance of the creation, so that they (creation) may be brought closer to Allaah Ta`ala and that they be saved from deviation and brought onto the Straight Path. They also invited the creation towards Islaam, wherein lies the Pleasure of Allaah Ta`ala. The Nabis (alaihimus salaam) also gave the glad tidings of Jannat to those who accepted their Message and warned of the impending punishment of Jahannum for those who refused to accept and turned away from the Truth. Indeed a very evil and unfortunate person is he who does not accept the invitation of Rabb-e-Kareem and refuses to sit at the distarghaan (tablecloth) of Allaah Rabbul Izzat. Whatever these Pious Servants of Allaah Ta`ala (Nabis) had invited towards and warned against is all true and Haqq. It is Fardh to bring Imaan on all of it. Allaah Ta`ala=s sending of the Nabis is indeed a great blessing and mercy from Him. If it were not for these great luminaries, then who would have directed us towards the recognition of our Great Allaah Rabbul Izzat? Who would have told us regarding how to attain our Great Rabb=s Pleasure and warned us against attaining His displeasure?

Our imperfect and sick minds and intellect would surely have been useless and wasted had it not been for the guidance and light of the Nabis (alaihimus salaam). We are not able to (on our own) recognise the Pleasure and displeasure of Allaah Ta`ala. Our intellect and understanding would have been useless and ineffective without the Nabis= (alaihimus salaam) guidance. Just like how the eye would be ineffective without the sun=s rays, which throws light on everything, thereby allowing the eye to see, so too would be our intellect and understanding had it not been for the light of Nubuwwat.

Intellect (provided it is intact and healthy and not sick, and that it has vision and not blind, and that it is fit and healthy and not lame and disabled) is a proof. But it is imperfect and incomplete in this proof and does not reach the stage of maturity. Mature and ceratin proof is (in) the guidance of the Nabis (alaihimus salaam). The eternal punishment and rewards of the Hereafter are based on this. The evidence for the servants is complete and there is no room for excuse. Also, the intellects of people are all different in their understanding, where the understanding of one is not the same as the other. Great, great minds differ on ceratin points. It is for this reason that Allaah Ta`ala sent the Nabis (alaihimus salaam), so that everyone be united in one direction. Had it not been for the Nabis (alaihimus salaam), then the differences in opinion (as far as worship) would have reached such proportions that each person would be worshipping in his/her own way and direction. Each one would have thought his/her way is the best and most preferred. There would be no differentiation between good and evil. Every kaafir would deem his kufr to be Imaan and every oppressor and tyrant would deem his oppression and tyranny to be justice and peace. Just like how today the slaves of naffs deem their actions as being natural and the devourers of bribery regard bribery as their rights for rendering a service.

It is for this reason that Allaah Ta`ala sent the Nabis (alaihimus salaam), so that they guide and direct the worldly and Deeni efforts of man towards Allaah Ta`ala=s Commandments and Guidance. Since Allaah Ta`ala is the Benefactor and Giver of Blessings to man, then it follows that they make His Shukr and give rightful thanks unto Him Only. But since man was unaware of how to show this appreciation and give proper thanks, Allaah Ta`ala sent the Nabis (alaihimus salaam) to show them. May millions and billions mercies and blessings be showered upon the chosen servants of Allaah Ta`ala (alaihimus salaam) through whom we are able to distinguish between Haqq and baatil, good and evil.

The invitation of the Nabis (alaihimus salaam) of man towards Allaah Ta`ala was a continuous process. They continuously explained regarding the existence and Qualities of Allaah Ta`ala through signs and proofs. The creation found the treasure of the recognition of Allaah Ta`ala at the dastarghaan of the Nabis (alaihimus salaam). There they found the understanding of the resurrection, Jannat and Jahannum, which their deficient understandings would not have otherwise achieved. The normal mind would never understand what the Nabis (alaihimus

salaam) showed, except through them. The understanding of the Nabis (alaihimus salaam) was far superior than the normal person. They were blessed with Wahi (Divine Revelation). The Ilhaam (Divine Inspiration)of the Auliyaa is a fraction of Nubuwwat and it is the fruit and effects of the blessings of the Nabis (alaihimus salaam). If the mind and intellect were sufficient for the recognition of Allaah Ta`ala, then the philosophers, who have become slaves of their intellect, would have been the most advanced in recognising Allaah Ta`ala, whereas in reality, these philosophers are the most ignorant when it comes to recognising the Being and Qualities of Allaah Ta`ala.

Imaam Ghazaali (rahmatullahi alaih) writes in his Kitaab AAlmunkaz Minad Dhalaal@, that the philosophers have stolen the knowledge of medicine and astronomy/astrology from the previous Kitaabs and Scriptures of the Nabis (alaihimus salaam). The human mind (by itself) is deficient when it comes to understanding the science of medicine. The knowledge of morals and character taught by the Nabis (alaihimus salaam), which remained through the ages in the writings of the Sufia-e-Kiraam was pilfered by the philosophers. Ilm-e-Mantiq (logic), by which wrong can be distinguished from the right was also stolen by these people and claimed to be from their own researches. The same also applies to mapping and plotting paths and direction.

The philosophers of old, who prided themselves as being the most intelligent, were mostly rejecters of the existence of Allaah Ta`ala. They attributed the existence of this universe to some time and occurrence. The antics of Namrood, who ruled over the world, are also famous. He also rejected the existence of Allaah Ta`ala. His arguments with Hadhrat Ebrahim (alaihi salaam) are well known. Similarly Fir`own, the ruler of Egypt. This miscreant said: *AI do not know for you any deity, besides myself.@*

When Hadhrat Moosa (alaihi salaam) invited him towards Allaah Ta`ala and showed him signs and proofs of the existence of Allaah Ta`ala, he retorted by saying: *A(O Moosa) If you take anyone else besides me as a deity, then I will make you amongst the imprisoned.@*

It was this same scoundrel, Fir`own, who said to his minister, Hamaan *AO Hamaan! Build for me a tower so that I may reach the sky and witness (see) this deity of Moosa. Indeed I think that he is a liar.@*

Today, look at the Americans and British, whose effects (glitter and glamour) have reached the world. Just look at a specimen of their intellect! They claim one to be three and three to be one. Notwithstanding the human traits of Hadhrat Isa (alaihi salaam), they believe him to be a deity. After believing in him to be a deity, they still believe that he was killed and crucified. Nauthubillah! Can a deity be forced on a cross. It is for this reason that Hadhrat Moulana Qasim Nanotwi (rahmatullahi alaihi) used to say that the English are not intelligent, they are merely skilled plotters. To be intelligent is one thing and to be an artisan is another. If the Muslims were not preoccupied in their laziness and relaxations, and they focussed their attention to skill and labour, they would have been also as skilled, if not better. Just as

a doctor treats a sick body, so too were the Nabis (alaihimus salaam) doctors to the sick souls. They used to prescribe treatment to the illnesses of the naffs.

When a doctor prescribes a good medicine for a ceratin illness, and the patient shirks in taking the prescribed treatment, and when the doctor advises on the benefits of the medicine and he also assigns a certain diet to the patient and extols the merits thereof, but the lazy and un-cooperating patient offers a dozen excuses for not being able to follow the diet or take the medicine, then at times the doctor has to force the patient to take this medicine, for his (patient=s) own good.

In a similar way, the Nabis treat the spiritual illnesses of people. They diagnose the spiritual illnesses and prescribe appropriate treatment for the cure thereof. But, the masses offer strange and ludicrous excuses so that they may continue following their own whims and desires. They even have the audacity to question the veracity and benefit of the advices of the Nabis. They deem the observance of Divine Commandments too cumbersome and tedious, and opt for the life of animals, where they can do as they please, eat what they wish and live according to their own rules. In this way, they become no better, in fact worse than, animals. By obeying the Nabis, a human will truly become a human. In reality, it is not possible for any human not to be following some sort of rules and regulations. life is full of them in some way or the other. But alas! Man would prefer to follow and adhere to his own concocted set of rules and governmental rules, and then turn a blind eye, or rather, even snub, the Divine Rules and Commandments. ***AO Allaah! Guide my nation, because indeed they do not know.@***

EXPLANATION OF THE WORDS >RISAALAT= AND >NUBUWWAT= AND THE DIFFERENCE BETWEEN A Rasul AND A NABI

The word >Nubuwwat= is derived from the word >Nab`a=, which means >a great and important message=. In this case it means that important Message from Allaah Ta`ala, which He intends for His servants and He conveys it via His chosen Messengers (alaihimus salaam). Therefore, Nubuwwat refers to the conveyance of that important message or information, which comes from Allaah Ta`ala to His chosen Messengers, and these chosen Messengers who are assigned with the task of passing this message and information onto the servants of Allaah Ta`ala, are called >Nabis=.

Some Ulama are of the opinion that the word >Nubuwwat= means >to raise= or >high=. Because the Nabis (alaihimus salaam) have to convey such a lofty knowledge from Allaah Ta`ala, which even the greatest intellectuals and brains are incapable of understanding. Also, they are granted such great status and ranks, that others are not, hence they are called >Nabis=.

The word >Rasul= is derived from the word >Risaalat=. >Risaalat= refers to a representation between Allaah Ta`ala and His intelligent creation. The ambassador who comes between the Creator and His creation is called a >Rasul=.

As for the difference between a >Nabi= and a >Rasul=, some Ulama opine that they are one and the same, but the correct version is that a Rasul is higher in status than a Nabi. It is mentioned in the Ahaadith that the total number of Ambiyaa exceeds 100 000, whereas the number of Rasuls are mentioned to be 313. From this we gauge that a Rasul is a specific and special Messenger, whereas a Nabi is a general Messenger. Every Rasul is a Nabi, but not necessarily that every Nabi a Rasul.

The Muhaqqiqeen have differentiated a Rasul and Nabi in this way that a Nabi is that special servant of Allaah Ta`ala upon whom Wahi was revealed and he engaged in guiding and inviting the creation towards Allaah Ta`ala, regardless of whether he was bestowed with a Divine Kitaab or Scripture or not. From amongst the Ambiyaa, those who were blessed with any speciality or distinguishing factor, for example, he was bestowed with a new Kitaab or Shariah, or he was ordered to combat the rejecters or deniers, or he was sent to a new nation, then such a Nabi is called a Rasul.

Hence, a necessary factor for a Rasul is that he enjoys some speciality from amongst the Ambiyaa (alaihimus salaam). It is not necessary that a Rasul has a new Kitaab or Shariah, because there is a consensus that Hadhrat Ismaeel (alaihi salaam) was a Rasul, but he did not come with a new Kitaab or Shariah. Also, it is reported in a Hadith that the total number of Rasuls were 313, but only 104 Kitaabs (including Scriptures) were revealed. From this we gather that it is not necessary for every Rasul to have had a new Shariah.

The crux of the differentiation made between a Nabi and a Rasul by Haafiz Ibn Taymia is that a Nabi is that person who speaks about the unseen things from Allaah Ta`ala and Wahi is revealed upon him. And the person who has these qualities and he is also deputed to propagate to a disobedient and nefarious nation, then he is called a Rasul.

AQEEDAH # 2

Nubuwwat and Risaalat is a special gift and benefaction from Allaah Ta`ala. Whoever He desires, He bestows with this gift. ***AAnd Allaah chooses, with His Mercy, whoever He wishes@, AAllaah chooses Rasuls from His angels and (from the) people.@***

Nubuwwat is not a thing that can be earned or acquired through any special striving or effort. Nubuwwat is to be a deputy and representative of Allaah Ta`ala. It is to be an ambassador between Allaah Ta`ala and His creation. Until a king does not choose and appoint his deputy, no one dare take on this task on his own strength.
The philosophers, in the first place do not accede to the concept of Nubuwwat, and even if there are any that accept it, they believe it to a thing that can be attained and earned. They believe that a person can become a Nabi by excessive striving and exercises. In this way, they aver that, one can attain all the secrets and unseen things, and this person is able to achieve great heights. According to the Shariah, this belief and concept of clear kufr and deviation.

AQEEDAH # 3

It is necessary to bring Imaan in ALL the Nabis (alaihimus salaam). Not to accept even one Nabi is tantamount to rejecting all the Nabis (alaihimus salaam), because the Kalima of all the Nabis was one and the same and the basis of their propagation was one. ***AThe nation of Nooh belied the Nabis@, AThe (nation of) Aad belied the Nabis@, AThe Thamud belied the Nabis@.***

The nations of Nooh (alaihi salaam) and Aad and Thamud belied the Nabis of their respective eras, but in these Aayaat, Allaah Ta`ala has mentioned this refutation of theirs as being a refutation of all the Nabis.

AQEEDAH # 4

**All the Nabis (alaihimus salaam) are pure and chaste servants of Allaah Ta`ala. They are free from minor and major sins.** The belief of the chastity of the Nabis (alaihimus salaam) is a part of Imaan. If the Nabis (alaihimus salaam) were not pure and chaste, then Allaah Ta`ala would never have ordered their implicit and absolute obedience. He wold not have levelled obedience to them as obedience to Him. He would not have said that to take bai`t (allegiance) upon their hands is like taking bai`t (allegiance) upon Hin Hands.

AAnd he who obeys the Nabi has indeed obeyed Allaah@, AIndeed those who had taken bai`t (allegiance) with you, indeed they have taken bai`t (allegiance) with Allaah, the hand of Allaah is above their hands.@

Ma`soom (sinless) is he who is the chosen and preferred servant of Allaah. His habits, traits and actions are all chosen by Allaah Ta`ala. Their hearts are completely free and pure from evil and satanic effects. Since Allaah Ta`ala has mentioned in the Qur`aan-e-Kareem that the Nabis are His chosen and special servants, it implies that they are so in every aspect of their lives. They are cleansed from internal as well as external faults and evils.

If any slip-up occurs in a Nabi, due to forgetfulness or mistake, then we attribute it to an outside factor and not an inherent fault. For example, the heat in boiling water is due to some outside factor (stove, etc) and this heat is not an inherent or natural quality of water. The natural quality of water is coolness and not heat. If water is placed in a fire then it will extinguish it. In a similar way, the natural disposition of the Ambiyaa is purity and homogeneity. Hence a slip-up by a Nabi can never be counted as a sin, since they are not naturally disposed to evil. The mistake of Hadhrat Aadam (alaihi salaam) was due to forgetfulness.

AQEEDAH # 5

Allaah Ta`ala has blessed the Nabis with miracles and clear signs, so that these miracles and out of the ordinary acts become a proof of their Nabihood. They also served as a strengthener to the Imaan of the people. From time to time, they received some aid from the unseen, wherein there was no input on their part and this served as an eyeopener for the people who were convinced that this person (Nabi) is sent by Allaah Ta`ala and that the assistance of Allaah Ta`ala is there to support them. For example, when the fire was made cool for Hadhrat Ebrahim (alaihi salaam), and when the staff of Hadhrat Moosa (alaihi salaam) was turned into a snake, and when the dead were given life with the du`aa of Hadhrat Isaa (alaihi salaam), and when water gushed forth from the blessed fingers of Rasulullaah (sallAllaahu alaihi wasallam) and the entire army=s thirst was satiated. These were such acts that were beyond the power and ability of man. Even the greatest magician or illusionist could not produce such acts. It is clear that they were acts produced at the hands of the Nabis (alaihimus salaam) by Allaah Ta`ala. The understanding and wisdom of the Nabis (alaihimus salaam) were also higher than normal man. Their memory was also better. Their eloquence and articulations were also better than anyone of their time. Their internal and external powers were also of the highest standards. Their character was most outstanding and their facial features were the best and most luminous. In short, the Nabis (alaihimus salaam) excelled the normal human in every aspect of life and form, externally and internally.

AQEEDAH # 6

The Nabis (alaihimus salaam) were the trustworthy servants of Allaah Ta`ala. They would not decrease the Message of Allaah Ta`ala to the slightest degree. They would not conceal any part of the truth out of fear for the kuffaar.

AThose who convey the Message of Allaah, they fear Him, and they do not fear any besides Him.@

AO Nabi! Convey what has been revealed unto you from your Rabb and if you do not do so, then you have not conveyed His Message. And Allaah will protect you from the people. Indeed Allaah does not guide the Kaafir nation.@

AQEEDAH # 7

The Ambiyaa-e-Kiraam (alaihimus salaam) are never removed from their posts, because the Knowledge of Allaah Ta`ala is complete and All-Encompassing. He will never chose a person who will turn out to be unworthy of the post. The kings of the world are at times misled and deceived by the outer appearance of people and they at times appoint a person to a post and he later turns out to be unfit for the job and has to be removed. It is impossible for there to be any mistake in the Knowledge of Allaah Ta`ala. Whoever, in the Sight of Allaah Ta`ala is a favourite, will always remain a favourite. A Nabi is never removed from his post, however, it is possible that a Nabi remains a Nabi but he is not used as such, rather his services are used for some other purpose. Like Hadhrat Isaa (alaihi salaam), who after his descension from the heavens, will still be a Nabi but his duties will not be that of a Nabi, rather, he will be sent to destroy dajjaal and to assist the Ummat of Hadhrat Muhammad (sallAllaahu alaihi wasallam). Although Hadhrat Isaa (alaihi salaam) will still be a Nabi, but he will follow the Shariah of Rasulullaah (sallAllaahu alaihi wasallam), and he will follow the Qur`aan Shareef and the Sunnat. He will not follow the Injeel, because the Injeel has been abrogated.

AQEEDAH # 8

**To bring Imaan only in Allaah Ta`ala and not to accept the Nabis (alaihimus salaam) is not acceptable and of any consequence.** Allaah Ta`ala states clearly in the Qur`aan Majeed, that the person who accepts the Oneness of Allaah and he does not accept the Nabis, is a perfect Kaafir.

AIndeed those who disbelieve in Allaah and His Nabis and they intend to separate between Allaah and His Nabis, and they say >We believe in some and we disbelieve in some=. And they intend to make a path between this. These are the true Kaafirs. And We have prepared for the Kuffaar a severe punishment. And those who believe in Allaah and His Nabis and they do not separate between any of them, they are the ones to whom soon We will give their recompense. Indeed Allaah is Oft-Forgiving, Most-Merciful.@

Belying the Nabis (alaihimus salaam) is tantamount to belying Allaah Ta`ala. Since Allaah Ta`ala had given the Order to follow the Nabis, and this wretched miscreant decides not to believe in them and not to follow them, he is in fact turning away from the Order of Allaah Ta`ala, and disobeying Him.

AQEEDAH # 9

The first Nabi was Hadhrat Aadam (alaihi salaam) and the last was our Nabi Muhammad (sallAllaahu alaihi wasallam). ***AAnd Rasulullaah is the Seal of the Nabis@.***

Allaah Ta`ala had completed and perfected His Deen through Nabi (sallAllaahu alaihi wasallam). Now, after him there is no need for another Nabi. The Ulama will now propagate and spread this very Deen. Nubuwwat is complete and the Deen has reached its pinnacle. Now only remains the propagation thereof, and the Ulama are sufficient for the job.

NOTE: It is better that we do not specify a number for the Ambiyaa. It is reported in a Hadith that the total number of Ambiyaa was 124 000 and Rasuls were 313.

It is an established fact from the Qur`aan Kareem and the authentic Ahaadith that Rasulullaah (sallAllaahu alaihi wasallam) is the Seal of all the Nabis. There will be no Nabi after him and every Nabi before him gave the glad tidings of his coming and announced the same. It is reported in the Tawraat, Injeel and all the previous Scriptures that Rasulullaah (sallAllaahu alaihi wasallam) is the Seal of the Nabis. The jews and Christians have concealed this information that appears in their Kitaabs due to jealousy. Nevertheless, those who embraced Islaam, acknowledge this fact that appears in their Kitaabs. They agree that they have found Rasulullaah=s (sallAllaahu alaihi wasallam) features to conform exactly to what he is described to be in the Tawraat and Injeel. The physical Seal (mark on the back of Rasulullaah - sallAllaahu alaihi wasallam) is testimony to this fact that he is Khaatamun Nabiyyeen. Whoever saw it from amongst the Jewish and Christian Ulama bore testimony to the fact of Khatam-e-Nubuwwat.

AQEEDAH #10

The leader and best of all the Nabis is our Nabi Hadhrat Muhammad (salAllaahu alaihi wasallam). It is reported in the Qur`aan Shareef that Allaah Ta`ala had made a covenant with all the Nabis that if any of them find the era of Muhammad (sallAllaahu alaihi wasallam), then they must follow him and assist him.
It is reported in a Hadith: ***AI am the best of the children of Aadam@***.
It is reported in another Hadith: ***A(On the Day of Qiyaamah) Adam and everyone beside him will be under my flag@.*** It is reported in a Hadith that Rasulullaah (sallAllaahu alaihi wasallam) said that Allaah Ta`ala had favoured him with six things over all the other Nabis; **firstly**, He has made him >Jawaami`ul Kalim= (one whose speech is concise yet deep in meaning and import, for example the Hadith *AEvery action is based upon the intention@,* whereupon the Ulama have written many kitaabs on just this one statement); **secondly,** that the kuffaar have fear instilled in their hearts for Nabi (sallAllaahu alaihi wasallam) when he is more than a month=s journey away from them; **thirdly,** the booty of war was made halaal (permissible) for this Ummat and not for the previous Ummats; **fourthly,** that he was given the honour of >Muqaam-e-Mahmood=, wherefrom on the Day of Qiyaamah he will intercede on behalf of the entire mankind, including the Nabis; **fifthly,** that all other Nabis were sent only to their specific nations and tribes and he was sent to all mankind until the Day of Qiyaamah; **sixthly,** that the Nabihood was terminated with him. There is a Hadith in Tirmidhi Shareef: ***AOn the Day of Qiyaamah, I will be the leader of all the Nabis.@***

It is reported in other Ahaadith that Rasulullaah (sallAllaahu alaihi wasallam) will be the spokesman for the other Nabis, and also that he will be the first to be resurrected on the Day of Qiyaamah and that he will be the first to enter Jannat.

LOGICAL PROOF

The logical and rational proof of our Nabi (sallAllaahu alaihi wasallam) being the best of all the Nabis is; (1). His Shariah and Kitaab (Qur`aan Majeed) is the best and most esteemed over all previous kitaabs and Shariahs, (2). The proofs of his Nabihood, miracles and signs, that have reached us by virtue of an unbroken line of narrators, supercedes the signs and miracles of all the previous Nabis, (3). The miracles of every Nabi was specific to one or the other category (of creation), whereas the miracles of Nabi (sallAllaahu alaihi wasallam) were not constrained to any particular category, rather they encompassed the entire spectrum of creation, mankind, jinns, animals, plants, earth, sky, etc., (4). Whatever perfections and specialities were found in all the previous Nabis, all these were found in the one being of Nabi (sallAllaahu alaihi wasallam), (5). The miracles of all the previous Nabis are history, but the one greatest miracle of Nabi (sallAllaahu alaihi wasallam), i.e. the Qur`aan Majeed, is still existent and will be until the last days. A wonderful thing about the Qur`aan Majeed is that it was an invitation to his Nabihood and it was a proof of his Nabihood and it is the spring and fountainhead of Nabi=s (sallAllaahu alaihi wasallam) Shariah and guidance. It is the very same Qur`aan Majeed (that we have today) that was brought by Jibraeel Ameen (alaihi salaam) from Allaah Rabbul Izzat to the Seal of Nabis (sallAllaahu alaihi wasallam). There is neither a single word nor letter that has been altered or even tampered with.

AQEEDAH # 11

The Message and Nabihood of our Nabi (sallAllaahu alaihi wasallam) is general and for the entire universe. The message of Nabi (sallAllaahu alaihi wasallam) is not restricted to any group or tribe like that of the previous Nabis, but it is for all mankind and jinn. This is proven without any doubt from the Qur`aan Majeed and the authentic Ahaadith. It is stated in the Qur`aan:

AAnd We have not sent you except to all of mankind.@
ASay (to the people)! O people! Indeed I am a Nabi (sent) to all of you.@
AMost Blessed is that Being Who has revealed the Qur`aan upon His servant, so that it may be a warning to the entire universe.@

Hence, Nabi (sallAllaahu alaihi wasallam) is a Nabi sent to all the universe. His Nabihood will remain for all to follow until Qiyaamah. No other religion besides Islaam will be acceptable to Allaah Ta`ala. ***AIndeed THE Deen in the Sight of Allaah is Islaam@, AI am pleased with Islaam as your Deen, and whoever follows besides Islaam any other religion, it will never be accepted from him and he will be amongst the losers on the Day of Qiyaamah.@***

It is reported in a Hadith that to whichever Jew or Christian the news of my Nabihood reaches, and he does not accept it and dies in this state, then he will be amongst the inmate of Jahannum. [Muslim]

Rasulullaah (sallAllaahu alaihi wasallam) is known as >Rasuluth Thakalain= because he is the Nabi of both mankind and jinn. The proof of Rasulullaah=s (sallAllaahu alaihi wasallam) meeting with and giving Da`wat to the jinnaats and they in turn returning to their nation and conveying this message is proven from the Qur`aan in detail in Surah Jinn (29th Para).

The fact that Rasulullaah=s (sallAllaahu alaihi wasallam) Nabuwwat and message was for both, mankind and jinn, is borne out from the Qur`aan, Ahaadith and the Ijma (consensus) of the Ummah. With regard to the angels, that is whether Nabi=s (sallAllaahu alaihi wasallam) Nabihood extended to them, there is a difference of opinion. The Qur`aan and Ahaadith teach us that the angels are sinless and immaculate and they are not bound to external Shariah. Nevertheless, Nabi=s (sallalahu alaihi wasallam) being superior to the angels is manifested in the incident of Mi`raaj when Hadhrat Jibraeel and Mikaeel (alaihimus salaam) held and guided the Buraaq (winged horse) for Nabi (sallAllaahu alaihi wasallam). It is the firm belief (Aqeedah) of the Ahlus Sunnah Wal Jamaat that all the Nabis are more superior than the angels. If Aadam (alaihi salaam) was not superior to the angels then they would not have been given the order to prostrate to him. Shaitaan is the one who refuted the superiority of Hadhrat Aadam (alaihi salaam). He was expelled from the Court of Allaah Ta`ala because of his proud contention that ***AI am better than him, You have created me from fire and him from clay.@*** It is clear the Nabis are better and superior than the angels.

THE VERY FIRST ACT OF KUFR IN THE WORLD

The very first act of kufr to be perpetrated was the refusal of shaitaan to bow his head to Hadhrat Aadam (alaihi salaam). Shaitaan did not deny the Oneness and Greatness of Allaah Ta`ala, but he was not prepared to bow his head. It is for this reason that he was expelled, became accursed and rejected. From this we deduce that the person who denies the existence and proofs of a Nabi and does not regard him as being worthy of following, is the brother of shaitaan.

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BELIEFS WITH REGARD TO THE ANGELS

1. Angels are the honoured slaves of Allaah Ta`ala.
2. They are free from disobeying Allaah Ta`ala. Whatever they are ordered to do they comply.
3. They are honoured with the duties of conveying Allaah Ta`ala=s Message, propagation and of being His ambassadors.
4. The Kitaabs and Scriptures of the Nabis was revealed through them.
5. They convey with extreme carefulness, faithfulness and prudence. They are free from making mistakes and errors. The angels convey exactly as Allaah Ta`ala had instructed them. There can be absolutely no mistake or misunderstanding in their conveying the Message.
6. They are free from eating, drinking, male and female gender, giving birth and lineage.
7. They are created from light and can assume any form.
8. They are too numerous in number. Only Allaah Ta`ala knows their exact quantity.
9. They are constantly in the Ibaadat of Allaah Ta`ala in different forms and are never weary of Ibaadat.
10. They are constantly engaged in the duty assigned to them by Allaah Ta`ala.

TYPES OF ANGELS

Angels are deputed throughout the length and breadth of the heavens and the earth. They are controlled and supervised by Allaah Ta`ala. Some are deputed with carrying the Arsh (Divine Throne) of Allaah Ta`ala, some are lined along the Arsh, some are making Tawaaf (circumambulating) the Arsh, some are deputed with caring for Jannat and others with Jahannum. Some are angels of mercy and others are of punishment and retribution. Some are in charge with removing the souls and others are deputed with looking after humans. Some are in charge of recording the deeds of humans and others of saving them from shaitaans and other harmful creatures. Some are deputed with asking the questions in the grave. In brief, the angels are deputed with various duties and tasks regarding this world and the Hereafter. The existence of angels is proven in the Qur`aan Shareef and the Ahaadith, in fact it is recorded in all the Kitaabs and Scriptures of the previous Nabis. To accept the existence of angels is a necessity of our Deen and to refute their existence is undoubtedly kufr.

The atheists deny the existence of angels. Their only proof of non-existence of the angles is that they cannot be seen and that their existence has not been established. This claim of theirs is indeed nonsensical and not even worth replying, because the non-visibility of a thing and one not having proof of a thing is certainly no proof for any rational mind that the thing does not exist.

From amongst all the angels there are four that are very close to Allaah Ta`ala and they hold special status. They are:

4. Jibraeel (alaihi salaam) - He was responsible for bringing the Wahi (Divine Revelation) to the Nabis.
5. Mikaaeel (alaihi salaam) - He is responsible for the sustenance of the creation.
6. Israfeel (alaihi salaam) - He is responsible for blowing the Trumpet on the Day of Qiyaamah.
7. Izraeel (alaihi salaam) - He is responsible for removing the souls.

According to most authorities of Deen, Hadhrat Jibraeel (alaihi salaam) holds the highest rank amongst the angels. This is also borne our from some Ahaadith. Some Ulama say that these four angels are equal in rank.

NOTE: There is a difference of opinion regarding the reality of angels. According to the Ahle-Islaam, angels are created from light (Noor) and they have the ability to carry our actions. They are also able to assume any form or shape. According to the Hukamaa (medical men), angels is the name of jewels that are free from matter.

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BELIEFS REGARDING THE DIVINELY REVEALED BOOKS

**It is Fardh for us to accept and believe as a truth that Allaah Ta`ala has revealed the various Books and Scriptures upon the various Nabis.** Allaah Ta`ala has revealed about 104 Kitaabs and Scriptures (that we know about) upon the Nabis. Amongst them was 50 Scriptures to Hadhrat Sheeth (alaihi salaam), 30 to Hadhrat Idrees (alaihi salaam), 10 to Hadhrat Ebrahim (alaihi salaam) and 10 to Hadhrat Aadam (alaihi salaam). The four famous Kitaabs that were revealed were the Tawraat, Zaboor, Injeel and the Qur`aan Shareef which were revealed upon Hadhrat Moosa, Hadhrat Dawood, Hadhrat Isaa and Hadhrat Muhammad (alaihimus salaam) respectively.

The Qur`aan Kareem is the final Kitaab from Allaah Ta`ala. It is the abrogation of all the previous Kitaabs and Scriptures. The Qur`aan Majeed is the summary and essence of all the previous Kitaabs. The Qur`aan Majeed is the pinnacle of all the previous Kitaabs and the final miracle that is continuous.

ONE NECESSARY WARNING

Besides the Qur`aan Majeed, any other kitaab that is presently in the hands of the Jews and Christians is not acceptable to us and we are not constrained to believe in it. Our belief is this that the Tawraat, Injeel and Zaboor that Allaah Ta`ala had revealed upon his Nabis are the true Kitaabs and they are the ones that we accept. These Kitaabs were necessary for the people of those respective eras to accept and follow. In this way, we accept and verify the various Kitaabs that were revealed upon the Nabis. However, the present Tawraat and Injeel are not the ones that were revealed upon the Hadhrat Moosa and Isaa (alaihimus salaam). The Qur`aan Majeed and the Ahaadith state clearly that these Kitaabs were altered and changed. We accept those parts of these Kitaabs that are stated in the Qur`aan and Ahaadith and the rest we do not accept with conviction. There are many parts in these present kitaabs that are not worthy of attributing to being Divinely revealed words. Infact they are inimical to the Sanctity and Greatness of Allaah Ta`ala. There are also some parts that decry the

sanctity, chastity and purity of the Nabis. A clear sign of the alteration in the bible is that in every ten years or so, when new editions are published they differ in content from previous editions.

Once a Jew came in the presence of Rasulullaah (sallAllaahu alaihi wasallam) and presented his case of having committed adultery. Rasulullaah (sallAllaahu alaihi wasallam) said that it is stated in the Tawraat that pelting is the punishment for this crime. The Jew denied this. Nabi (sallAllaahu alaihi wasallam) produced a Tawraat and showed them the verse of pelting and proved this Jew wrong and made clear their falsehood and deception. Nabi (sallAllaahu alaihi wasallam) was made aware if this verse by Allaah Ta`ala through Wahi, thus proving the alteration in the Tawraat. Besides Nabi (sallAllaahu alaihi wasallam) no one else would have known this and no one would have known the alteration and changes in the Tawraat.

AQEEDAH # 12

We believe in the truth of the abbrogatory and abrogated (Aayaat) in their various times of revelation. Abrogation means that Allaah Ta`ala issues a command regarding a certain issue and then at a later stage He replaces it with another, thereby abrogating the first. After this abrogation, it becomes incumbent for the believers to implement the second command, and it will be impermissible to carry out the abrogated command. It is incumbent to bring faith and accept the concept of ANaasikh and Mansookh@ (abbrogatory and abrogated). Just as the Injeel had abrogated the Tawraat, so too has the Qur`aan Majeed abrogated all the previous Kitaabs and Scriptures. After the demise of Hadhrat Muhammad (sallAllaahu alaihi wasallam) abrogation has also terminated. Since the Nabihood has terminated with Rasulullaah (sallAllaahu alaihi wasallam), so there is no need for abrogation. One must understand that abrogation only applies to commands and injunctions and not to stories and incidents. It is a generally accepted fact that commands may change with the changing of the times, conditions, need and necessity. The medication of an ill person changes with the changing of his condition. The only deniers of abrogation are the Jews. The reason for their denial is that they intend denying all the Shariahs that have come after Hadhrat Moosa (alaihi salaam), and they have made this their principle that it is not possible for Allaah Ta`ala to abrogate anything. During the time of Hadhrat Aadam (alaihi salaam) it was permissible to marry one=s sister, and this was later abrogated. During the time of Hadhrat Yaqub (alahi salaam) it was permissible for one man to marry two sisters at the same time, and this was abrogated during Hadhrat Moosa=s (alaihi salaam) time. The first Qibla of the Bani Israeel was Misr (Egypt) and this was later changed to Baitul Maqdis.

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AQAA`ID IN RELATION TO THE HEREAFTER

There exists a general consensus amongst all the Divinely revealed Kitaabs and Nabis that a necessity of Imaan is to believe in the Hereafter. All the Nabis warned their nations regarding the Day of Qiyaamah after propagating Tauheed. They taught that just as this world had a beginning it also has an end. After their deaths, all of mankind will be resurrected and brought to give accounts of their deeds. All the Divine

religions are unanimous upon this. Allaah Ta`ala, mentions regarding the Day of Qiyaamah, after He advises regarding having belief in Him. The Qur`aan Shareef is replete with mention regarding the Day of Qiyaamah.

AFight those who do not bring faith upon Allaah and the Last Day.@

It is also proven from the Qur`aan Shareef and the Ahaadith that some sort of punishment will be meted out on the souls between the stages of death and resurrection. Death does not mean complete annihilation and extermination, in fact death means the removal of the soul from the body. The human is in actual fact the soul, and the body is merely a covering. The soul does not die, it merely goes from one realm into another. Hence, the soul does not pass a period of non-existence. It is either rewarded or punished during the stage in between death of the body and the Hereafter. According to the Muslims there are two stages in the realm of the Aakhirah. The first is fom the time of death until resurrection and the second is from The Day of Qiyaamah until eternity. The first realm is called >Aalam-e-Barzakh= and the second is called >Aalam-e-Hashar=.

With regards the matters of the Hereafter, our beliefs are as follows. Whatever Rasulullaah (sallAllaahu alaihi wasallam) had said regarding the Hereafter is the indisputable Truth, and it is necessary to believe in it. All the matters (mentioned in the Ahaadith) are possible to the rational mind, hence they are to be accepted. If anyone claims that any matter is impossible, then he must prove it by bringing forth his evidence.

One cannot disclaim a matter and regard it as impossible merely on account of it being strange and uncommon. The Arab idol worshippers, used to say the following when hearing the Message of Tauheed:

A*We have not heard of this in any other creed. Indeed this is all made-up.*@

When Hadhrat Shuaib (alaihi salaam) admonished his nation and told them not to indulge in crooked business dealings, they said to him:

A*They said: We do not understand most of what you are telling us and indeed we deem you to be weak (in mind and spirit).*@

In the same way, even today when proud and haughty people of dim wit and limited intelligence hear the call of Deen, they say that they have never heard of such things before. They claim not to understand the object and aim of the Ahaadith, etc. etc.
Therefore we should understand well that nothing can be accepted as being impossible by their silly and haughty statements, unless they produce some evidence.

In short, whatever the Nabis have stated is rationally possible. It is generally accepted by the intelligentsia and a sound principle that if any matter is rationally possible and a truthful and honest person informs one thereof, then it is necessary to accept and believe it. Hence, whatever the Nabis have said regarding the Hereafter, it is necessary to accept and believe all of it, this necessity holds for both, rationally and according to the Shariah.

Imaam Rabaani Mujaddid Alf-e-Thaani (rahmatullahi alaih) said that there is nothing in the Shariah that is contrary to the rational mind. There are certain matters that may be beyond the understanding of man or hidden from his understanding, such that he does not have the ability to understand. **For something to be contrary to logic is one thing and for something to be beyond the understanding of man is quite another.** Just like how the mind of man is higher and better than that of an animal, so too is the understanding of the Nabis higher and better than ordinary man. Just like how a horse or donkey sees the doings of man and is perplexed, so too are the intelligent men when they see the doings of the Nabis. For someone to aver that the action of the Nabis are contrary to logic is just like an animal understanding the actions of ordinary man as being contrary to understanding. The understanding of animals does not reach that of man, hence it will be nonsensical for them to understand that the actions of man are contrary to logic.

AALAM-E-BARZAKH

Humans will remain in the Aalam-e-Barzakh from the time of their death until resurrection. As Allaah Ta`ala says: ***AAnd ahead of them is Barzakh, until the Day of resurrection.@***. This is also known as Aalam-e-Qabr. It is Fardh to bring faith in this.

AQEEDAH # 1

The questioning in the grave by Munkar and Nakeer (two angels) for the believers and non-believers is Haqq. When we say >Qabr= (grave), we do not mean the hole wherein the body was buried, it refers to Aalam-e-Bazakh. This is a realm between the life in this world and the Hereafter. This is in a way similar to the life in this world and in a way similar to the Hereafter. A person=s personal deeds are discontinued in this realm, but the du`aas and acts of charity on behalf of the deceased by the living will benefit the dead. The du`aas of well-wishers will result in one=s sins being forgiven and this person will rise on the Day of Qiyaamah pure and clean from sins. >Barzakh= in the name given to that thing which acts as a barrier between two things. According to the Shariah, >Barzakh= is that realm which lies between the life on earth and the Hereafter. Allaah Ta`ala has spread out a realm before that of Qiyaamah, which is known as >Barzakh=. This area is much more wider and vast than this world. Here the effects of obedience, disobedience, Imaan and kufr can be seen with the eyes. The actual effects and punishments for sin and disobedience will be experienced after the reckoning on the Day of Qiyaamah, but in this realm the scorpions, snakes, etc. will serve as examples of what is to follow. When a person reaches the Aalam-e-Barzakh, then the first thing that will take place is the questioning of Munkar and Nakeer. This happens as soon as the people who have buried the deceased move away from the grave site. The soul of the person is returned to the body and the two angels that are deputed by Allaah Ta`ala come to the person and question him/her. They ask him: AWho is your Rabb? What is your Deen? What do you say regarding this person (Muhammad - sallAllaahu alaihi wasallam)?@

If the deceased is a Muslim, he will reply: AMy Rabb is Allaah! My Deen is Islaam! This person is Muhammad Rasulullaah (sallAllaahu alaihi wasallam), who is Allaah Ta`ala=s true Mesenger!

The angels will ask him as to how he came by this knowledge. He will reply that he has read the Kitaab of Allaah Ta`ala (Qur`aan Majeed) and has accepted it.

Then there will be a voice from the heavens saying: AMY servant has spoken the truth. Open for him the doors of Jannat!@ Then a door from

Jannat will be opened for him, and a cool breeze and fragrance will emanate therefrom.

If the deceased is a Kaafir or a Munaafiq (hypocrite), then he will exclaim: AOhh, Ohh, I do not know!@ He will then be struck with an iron rod and the angels will open for him a door into Jahannum. [Abu Dawood]

NOTE:

8. The Nabis will not be questioned in the grave. So too, will the martyrs and Muslim children not be questioned in the grave. It is reported in some Ahaadith that the person who dies on the night of Friday (Thursday night) or the day of Friday, or if he dies due to the illness of wanting to drink excess water, then such persons will not be questioned in their graves.

9. The reward and punishments in the grave will not be like that of this world, where it can be seen with the eyes. That is a different realm. Just like when Hadhrat Jibraeel (alaihi salaam) used to come to Nabi (sallAllaahu alaihi wasallam), no one could see him besides Rasulullaah (sallAllaahu alaihi wasallam). The eyes of this world are not suited to see the scorpions and snakes of the grave. Seeing them is dependant on the Desire and Will of Allaah Ta`ala. If something is right in the front of one, and if Allaah does not wish one to see it, then who is there that can make one see it?

AQEEDAH # 2

**The dead believers are benefitted by the du`aas and acts of charity made on his behalf by the living Muslims.** If a believer is involved in getting punishment in his grave, then the du`aas, etc. of the living will assist in lightening this punishment. If he is not being punished, then his stages will be raised.

The acts of charity done on behalf of the deceased benefit him just like how it benefits a living person. There are many Ahaadith reported by single narrators that confirm this. The Muhadditheen are in agreement with this that the Ahaadith which are reported by one single narrator, but there are many like this, then that Hadith will reach the stage of being Mutawaatir, i.e. it will be a strong Hadith.

Only the Mu`tazilas are in disagreement with this, and they say that only a person=s own deeds benefit or harm him.

NOTE: Muslim deceased benefit from the du`aas and acts of charity of Muslim living. This does NOT apply to dead Kuffaar. The punishements of the Kuffaar will not be lightened in any way. ***AThe punishment will not be lightened for them and they will not be helped.@***

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AQAA`ID RELATED TO THE SIGNS OF QIYAAMAH

It is confirmed in the Qur`aan Majeed, the Ahaadith, in the Shariah of

all the Nabis, according to the consensus of all the Sahaabah, Taabi`een and Ulama of the past, that this world will one day be terminated and will come to an end by the blowing of the Trumpet by Hadhrat Israfeel (alaihi salaam). The mere blowing of this Trumpet will rent the world and skies asunder. After a period of forty years again this Trumpet will be blown and every person will come back into existence.

The first blowing is known as ANafkha-e-Amaatat@ (blowing of death), and the second blowing is known as ANafkha-a-Ahyaa@ (blowing of life).

This disintegration of all life at the first blowing of the Trumpet and then for all to be once again given life and gathered is known as >Qiyaamah=. The reason for this second giving of life is so that those who were guided by the teachings of the Nabis, will be rewarded and recompensed. And so that those who ignored these teachings, may be punished. And also so that the oppressed may get >revenge= from the oppressors.

When a person wants to present a case in a court, then one may get this opportunity to do so in two to four months time (in other words it will be done after a while at a specified time). Qiyaamah is the time specified for the entire creation to present their case in Allaah Ta`ala=s Court.

Understand this well and prepare yourself!

That All-Knowing, Most Powerful Allaah Ta`ala, Who in His All-Encompassing Knowledge and Complete Power is able to sustain and feed the entire universe=s creations, the humans, animals, fish, ants, etc., etc., at one time, without an iota of error, can surely bring the entire creation to give reckoning at one and the same time, without any flaw.

For The Most Powerful Creator to bring everyone to reckoning at the same is not as difficult as it may be to create all of them (even their creation is no effort for Allaah Ta`ala!). the only difference is that all the creation of Allaah Ta`ala is before our eyes and can be seen, hence none can deny their existence. But, the Day of Qiyaamah, is hidden from our sight, therefore the atheists, etc. deny its occurrence.
It is not a sign of intelligence that one has to (forcefully) accept whatever one hears about and then sees it, and to reject what one cannot see. It is the way of the ignorant to deny the existence of whatever the eye cannot see.

The Qur`aan and Hadith are full of signs and warnings of this occurrence, and to bring faith in this is Fardh. Allaah Ta`ala has not informed anyone of the exact time of the Day of Qiyaamah, but He has, however, told us through the Nabis about the signs of its imminence.

Rasulullaah (sallAllaahu alaihi wasallam), the seal of all Nabis, has informed us and prophesied through Wahi (Divine revelation), the many events that are to occur just prior to Qiyaamah. He has warned and informed the Ummah totally, regarding the signs of Qiyaamah. There are two types of signs to Qiyaamah; the minor signs and the major signs.

THE MINOR SIGNS

The minor signs of Qiyaamah are those which began from the time of the demise of Rasulullaah (sallAllaahu alaihi wasallam) and will terminate with the birth of Imaam Mahdi (alaihi alaam).

MAJOR SIGNS

The major signs of Qiyaamah are those that will begin from the emergence of Imaam Mahdi (alaihi salaam) and end with the blowing of the Trumpet.

DISCUSSION REGARDING THE MINOR SIGNS OF QIYAAMAH

The first minor sign of Qiyaamah was the birth and the demise of Rasulullaah (sallAllaahu alaihi wasallam). It is for this reason that the title given to Nabi (sallAllaahu alaihi wasallam) in the previous Kitaabs was ANabi-us-Saa`at@ (The Nabi of The Final Hour). The Final Hour will transpire upon this Ummat. The next sign of Qiyaamah was that many people turned to kufr after the demise of Rasulullaah (sallAllaahu alaihi wasallam). This was foretold in the Qur`aan Majeed.

This prophesy was realised immediately after the demise of Rasulullaah (sallAllaahu alaihi wasallam), when many people turned back to idol-worship and some started following the false Nabis, like Musailimah Kazzaab. The Sahaabah acted swiftly on these Murtads and killed most of them. The other sign was the conquest of Baitul Muqaddis, which was done during the reign of Hadhrat Umar (radhiAllaahu anhu). Then was the discord and disunity amongst the Ummat, which occurred during the times of Hadhrat Uthmaan and Ali (radhiAllaahu anhuma). Like these there are many other signs of Qiyaamah that are prophesied in the Ahaadith. Amongst these are:

10. Knowledge will be raised and ignorance will become widespread.
11. Adultery and alcohol abuse will become widespread.
12. People will indulge in copulation on the side-streets and they will fulfill their desires like animals do.
13. The population of women will increase and that of men will decrease, so much so that there will be 50 women to one man.
14. Music, musical instruments and singing women will become rampant.
15. Falsehood will spread.
16. People will begin disobeying their mothers and obeying their wives.
17. People will bring their friends close to them and shove away their fathers. They will have affection for their compatriots and abhorrence for their fathers.
18. People in power will regard the property of the people as their own.
19. Abuse of Amaanat (trust) will become rampant.
20. Ignorant and unworthy people will become leaders.
21. People of low status and faasiqs(evil doers) will become the leaders of their tribes.
22. Modesty and shame will become non-existent.
23. Oppression and tyranny will become rampant, etc. , etc.

Like these there are also many other signs of Qiyaamah, that are reported in the Ahaadith Shareef. They are all true and will occur. Most of them have already become apparent, and will do so as time goes on. We will now discuss the major signs of Qiyaamah, that will take place very close to the onset of Qiyaamah.

DISCUSSION ON THE MAJOR SIGNS OF QIYAAMAH

In the previous pages we had briefly discussed the minor signs of Qiyaamah. For more details on this topic one may refer to the Ahaadith Kitaabs. We will now discuss those major signs of Qiyaamah that Rasulullaah (sallAllaahu alaihi wasallam) had said will take place just prior to Qiyaamah, like Imaam Mahdi (alaihi salaam), the coming of dajjaal, the descending of Hadhrat Isaa (alaihi salaam), Yajooj and Majooj, etc., etc. All these are known as >Asraat-e-Saa`a= (signs of the Final Hour). All these signs are the truth and it is necessary that we believe them. The atheists and non-believers, when they hear of these signs, then they either refute them outright or they present such interpretations and misrepresentations that the import and object is lost. They change the meaning and way the Sahaabah had understood it. Even if they believe in Imaam Mahdi, then they do so in a way that differs to what the Sahaabah has understood it. **Remember well! All these signs are to be understood and accepted in the way taught by the Sahaabah and understood by the pious predecessors.**

1. APPEARANCE OF IMAAM MAHDI (ALAIHI SALAAM)

The first major sign of the signs of Qiyaamah is the appearance of Imaam Mahdi (alaihi salaam). >Mahdi= is the title to one who guides. According to the dictionary meaning, every Aalim who possesses the correct and true knowledge is called a >Mahdi=, in fact every true and complete Muslim is a >Mahdi=. However, the Mahdi, who is spoken about in the Ahaadith, is the one who will appear close to Qiyaamah, and it refers to one particular person. He will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha). His name will be Mohammed, his father=s name will be Abdullaah and his mother=s name will be Aaminah. In external appearance and character, he will resemble Rasulullaah (sallAllaahu alaihi wasallam). He will be a resident of Madinah and will make his appearance in Makkah. The pious people and the Abdaals(Levels in Sainthood) from Shaam and Iraq will take Ba`it (pledge allegiance) at his hands. The ATaaj-e-Kaabah@ (Crown of the Kaabah - those treasures that are buried underneath the Kaabah) will come out and it will be distributed amongst the Muslims. He will first become the king of the Arabs and then of all the Muslims around

the world. The world will permeate with justice and peace, just as how its opposites, i.e. oppression and tyranny, had reigned (previously). The Shariah of Muhammad (sallAllaahu alaihi wasallam) will be rejuvenated. During the time of Imaam Mahdi (alaihi salaam), dajjal will make his appearance. It will also be during his reign that Hadhrat Isaa (alaihi salaam) will descend from the heavens onto the eastern minaarat of the Masjid in Damascus., and he will read his Salaah behind Imaam Mahdi (alaihi salaam). Imaam Mahdi (alaihi salaam) will fight the Christians and conquer Constantinople (Istanbul).

IMPORTANT NOTE:

It is the firm belief of the Ahlus Sunnat Wal Jamaat that the emergence of Imaam Mahdi close to Qiyaamah is Haqq. It is necessary to bring faith and believe in this. The appearance of Imaam Mahdi (alaihi salaam) is verified in authentic Ahaadith and there is a consensus of opinion of the Ummat on this. With regards the descriptions and explanations of Imaam Mahdi (alaihi salaam), although there are few single reported Ahadith on the matter, this has come down to us right through the ages from the time of the Sahaabah, Taabi`een and all the pious Ulama throughout the east and west in all eras.

Sheikh Jalaaluddeen Suyuti (rahmatullahi alaih) has written an entire treatise on Imaam Mahdi (alaihi salaam), wherein he has detailed all the Ahaadith and narrations of the Sahaabah regarding Imaam Mahdi (alaihi slaam). The name of this Kitaab is AAl-Arful Wardi Fi Akhbaaril Mahdi@. Whoever desires may refer to it. Sheikh Ibn Hajar Makki has also writen a treatise on the signs of Imaam Mahdi (alaihi salaam), wherein he has listed up to 200 signs. With all these references and Ahaadith that exist on the signs of Imaam Mahdi (alaihi salaam), it is indeed folly and asinine for anyone to refute the appearance of Imaam Mahdi (alaihi salaam). There are those who have accepted the claim of the (false) claimants to being Imaam Mahdi. May Allaah Ta`ala grant them the guidance of the Straight Path. Aameen.

CLAIMANTS TO BEING MAHDI

There were many people who claimed to be the promised Imaam Mahdi,

but none measured up to the descriptions given in the Ahaadith, and none will, except the real one that Nabi (sallAllaahu alaihi wasallam) spoke about. They started making all sorts of interpretations and explanations with regard to the real signs of Imaam Mahdi and tried to make them apply to themselves. If making interpretations of the real signs of Imaam Mahdi was the object, then it would be very easy for every person to become a Mahdi. Whoever desires can claim to be a Mahdi, but one must remember that none can be the real Imaam Mahdi (alaihi salaam) that was prophesied in the Ahaadith. If the descriptions given in the Ahaadith regarding the descriptions of Imaam Mahdi is not present in any claimant, then he will never be the prophesied Imaam Mahdi.

Mirza Ghulaam Ahmed, never had any signs of the prophesied Imaam Mahdi in him. The Mirzaees and Qaadianis were a strange breed believing their leader to be Maseeh and Mahdi. The English were declared as kaafir and dajjaals, yet (according to the Qaadianis) it was haraam to make jihad against them and they also encouraged and regarded as fardh, making du`aa for the continuation of the English rule.

O Muslims, what type of Maseeh is this! Hadhrat Isaa (alaihi salaam) will be sent to annihilate dajjaal and not to make du`aa for his continuation and existence.

2. *EMERGENCE OF DAJJAAL*

The second sign from the amongst the major signs of Qiyaamah will be the emergence of dajjaal, which is established from the authentic Ahaadith and the consensus of the Ummat.
The word > dajjaal= originates from the root word >dajala=, which translates as one who is a great liar and one who plots, plans, schemes and he confuses and mixes up the truth and falsehood. According to this dictionary meaning, every liar and schemer will be classified as a dajjaal. However, the dajjaal that is prophesied in the Ahaadith will be a specific kaafir person. He will be from a amongst the jews and will have the title of >Maseeh=. He will be one-eyed, and his eye will protrude like a grape from his head. Between his two eyes will be written the Arabic letters AKaaf@, AFaa@ and ARaa@, which will be decipherable to every person. His hair will

be extremely curly. His conveyance will be a large donkey. His first appearance will be between Iraq and Shaam. He will lay claim to Nabihood. He will then go to a place called >Asfahan=, and there 70 000 jews will follow him. Thereafter he will lay claim to godhood and he will spread great mischief throughout his travels.

Allaah Ta`ala will, as a test for the believers, allow many strange, Amiraculous@ and out of the ordinary occurrences occur at his hands, and at the end he will be thoroughly disgraced and humiliated. His helplessness and weakness will become evident in a wonderful and sublime way. He will come upon a man and kill him. Thereafter he will make this person alive (with the Order of Allaah Ta`ala, of course!). Then he will again try to kill this person and he will never get it right. This incident will make very clear and apparent that his claim to godhood is a blatant lie and deception. Also, the fact that he is one-eyed, is a clear sign that he can never be a deity. Secondly, the word kaafir will be written on his forehead. The act of killing is in the power of every person. Even a weak person can kill a strong one with the strike of a sword. But the act of giving life is exclusively that of Allaah Ta`ala. Dajjaal will be able to give life to many people during his travels, and all this will only be possible with the Order of Allaah Ta`ala, as a test. Eventually, this will also be removed from him. Hadhrat Isaa (alaihi salaam) was also able to bring to life some people, with the Order of Allaah Ta`ala. He used to make du`aa and turn his attention to Allaah Ta`ala, who would in turn give life to the dead soul. Allaah Ta`ala would grant life to the dead through the du`aa of Hadhrat Isaa (alaihi salaam), and this is no proof of his godhood, in fact it shows that he was a special and chosen servant of Allaah Ta`ala.

WHEN WILL THE EMERGENCE OF DAJJAAL TAKE PLACE?

Dajjaal will emerge at the time when Hadhrat Imaam Mahdi (alaihi salaam) will have already made jihaad with the Christians and conquered Constantinople and whilst returning to Shaam, he will be stationed in the city of Damascus. He will be busy preparing the Muslims. At this time, dajjaal will emerge. Dajjaal, with his army, will wreak havoc on earth. From Yemen he will make his way to Makkah Mukarramah, but will be prevented therefrom by the angels. He will then head for Madinah. The

entrance of Madinah Munawwarah will also be protected by the angels and he will not be able to enter. He will then roam around the world, and eventually end up in Shaam. Hadhrat Isaa (alaihi salaam) will then descend from the heavens on the eastern minaarat of the Jaame Masjid in Damascus, resting upon the shoulders of two angels. He will eventually kill the accursed dajjaal, as explained in the forthcoming chapter.

3. THE DESCENSION OF HADHRAT ISAA BIN MARYAM (ALAIHI SALAAM)

The third sign from amongst the major signs that will occur close to Qiyaamah will be the descending of Hadhrat Isaa (alaihi salaam) from the heavens, and his killing of the accursed dajjaal. This is Haqq and truth, as stated in the Qur`aan Majeed, the authentic Ahaadith and consensus of the Ummat. It is Fardh and necessary to accept and believe in this.

The one-eyed dajjaal will have already emerged by then and Imaam Mahdi (alaihi salaam) will be preparing for Salaat in the Jaame Masjid in Damascus, when suddenly, Hadhrat Isaa (alaihi salaam) will descend from the heavens on the eastern minaarat of this Masjid upon the shoulders of two angels. After the completion of the Salaat, he, together with Imaam Mahdi, will head off towards dajjaal. The breath of Hadhrat Isaa (alaihi salaam) will be such that the kuffaar will not be able to withstand it. They will die as soon as it reaches them. As soon as dajjaal will set his eye on Hadhrat Isaa (alaihi salaam), he will (literally) disintegrate, just as salt does when it comes in contact with water. Hadhrat Isaa (alaihi salaam) will pursue dajjaal and he will corner him at a place called ABaabe Lud@, and he will kill dajjaal with his spear. The blood will be shown to the Muslims. Thereafter, the Muslim army will fight the army of dajaal, which will consist of jews. There will be a war where the earth will be cleansed of the jews, just as it was rendered unclean by their existence. The jews, who laid claim that they had killed Hadhrat Isaa (alaihi salaam) will then witness with their own eyes that the person who they had claimed to have killed, was actually stationed in the heavens and that he had returned to kill them. One of the wisdoms behind the ascension of Hadhrat Isaa (alaihi salaam) into the skies was to save him from the mischief and plots of the jews. He is kept in the heavens for a specified period, where after he will return and

complete his life as a normal human being. He is after a Bani Aadam (human being) and all humans must necessarily complete their lives in the normal way and then be buried in the ground. As Allaah Ta`ala says: ***AFrom it (earth) We have created you (human), and into it will We return you, and therefrom will We once again resurrect you@***. It is for this reason that Hadhrat Isaa (alaihi salaam) will be made to return to the earth and he will live for a certain period, where after he will pass away and be buried close to Nabi (sallAllaahu alaihi wasallam).

Another wisdom behind the ascension of Hadhrat Isaa (alaihi salaam) was that the jews had accused him of being a sorcerer and magician and they falsified him, whilst they readily followed the accursed dajjaal. And since the jews had always held the Muslims and Christians in contempt, they will deem this (coming of dajjaal) as an ideal opportunity to get revenge of the Muslims. At this time, Allaah Ta`ala will send Hadhrat Isaa (alaihi salaam), who will slay the leader of the jews (dajjaal), and they will get to see that the very person they had always claimed to have killed, is the one who will be killing them. It will also be made clear at this time that the Maseeh of guidance (Hadhrat Isaa Bin Maryam -alaihi salaam), who it was Fardh to follow (at the time), they belied him and the Maseeh of deviation (dajjal) whom it was Fardh to belie, they actually followed.

HADHRAT ISAA=S (ALAIHI SALAAM) FOLLOWING THE SHARIAH OF MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM) AFTER HIS DESCENSION

Hadhrat Isaa (alaihi salaam) will follow the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) after he descends from the heavens, because the Shariah of Hadhrat Isaa (alaihi salaam) was limited until the time of his ascension. With the coming of Nabi Muhammad (sallAllaahu alaihi wasallam), all other Shariahs were abrogated and it was necessary for all man and jinn to follow this Shariah. Nabi (sallAllaahu alaihi wasallam) was the seal of all Nabis and his Shariah abrogated all previous ones. His was the last and perfection of all the previous ones. At that time, the actions of Hadhrat Isaa (alaihi salaam) will conform to the Qur`aan and Sunnah. After his ascension, Hadhrat Isaa (alaihi salaam) will still be a Nabi, because no Nabi ever loses this status of his. But, he will be sent as a Nabi that follows

the existing Shariah, and not as a Nabi that will bring his own new Shariah. After his descension he will not follow the Injeel, but he will follow the Qur`aan and Sunnah and he will judge also according to this.

HOW WILL HADHRAT ISAA (ALAIHI SALAAM) HAVE THE KNOWLEDGE OF THE SHARIAH OF NABI MUHAMMAD (SALLALLAAHU ALAIHI WASALLAM)?

Some Ulama are of the opinion that Allaah Ta`ala will grant Hadhrat Isaa (alaihi salaam) the knowledge of the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam) prior to his descension, or that after his coming down, he will be given Wahi (Divine Revelation) regarding the Shariah, or he will learn it after studying the Qur`aan and Sunnat, or he will acquire it spiritually. For more details on this subject refer to this humble writer=s Kitaab called AAl-Qowlul Muhkam Fi Nuzooli Isaa Ibni Maryam@.

HADHRAT ISAA (ALAIHI SALAAM) AND IMAAM MAHDI (ALAIHI SALAAM) ARE TWO DIFFERENT PERSONS

From the Ahaadith Shareef regarding the appearance of Hadhrat Imaam Mahdi (alaihi salaam) and the descension of Hadhrat Isaa (alaihi salaam), it is as clear as daylight that these are two different personalities. Since the time of the Sahaabah, Taabi`een and upto the present time, there has been no one who has averred that Hadhrat Imaam Mahdi and Hadhrat Isaa (alaihima salaam) are one and the same person.

The reason for this is:
a). Hadhrat Isaa (alaihi salaam) is a Nabi and a Rasul, and Imaam Mahdi (alaihi salaam) will be the last Khalifah of this Ummat and he will not be a Nabi.
b). Hadhrat Isaa (alaihi salaam) was born to his mother, Hadhrat Maryam (alaiha salaam) without a father, and he was bron about 600 years prior to Nabi (sallAllaahu alaihi wasalam). Hadhrat Imaam Mahdi (alaihi salaam) will be born in close proximity to Qiyaamah in Madinah Munawarah and his father=s name will be Abdullaah and his mother=s Amina.
c). Hadhrat Isaa (alaihi salaam) is from the Bani Israeel and Imaam Mahdi

(alaihi salaam) will be from the progeny of Hadhrat Faatimah (radhiAllaahu anha).

AN OBJECTION AND ITS ANSWER

It is reported in a Hadith: ***AThere will be no Mahdi except Isaa Bin Maryam@***. From this Hadith it appears that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi are one and the same person.

ANSWER

The answer to this is that this Hadith is weak and not authentic, as reported by Haafiz Ibn Hajar in AFathul Baari@ on page 358, vol.6.

Secondly, this Hadith is in opposition to the numerous Ahaadith where it is as clear as daylight that Hadhrat Isaa (alaihi salaam) and Imaam Mahdi (alaihi salaam) are two different people. Compared to authentic Ahaadith, weak and rejected Ahaadith are not considered.

Thirdly, if we consider even for a little while that this Hadith is true, then the answer will be that during the time of Hadhrat Isaa=s (alaihi salaam) descension, there will be none who will be better equipped to be a guide than he. Although he will be following the Shariah of Nabi Muhammad (sallAllaahu alaihi wasallam), he will still be a Nabi, and it is obvious that no normal person is better equipped to guide people than a Nabi. Imaam Mahdi (alaihi salaam), will be a Khalifah and Hadhrat Isaa (alaihi salaam), a Nabi, whilst we know that all Nabis are sinless, hence he will be better equipped than Imaam Mahdi (alaihi salaam).

It is mentioned in a a Hadith: ***AThere is no (stronger) youth, then Ali@***. This Hadith does not mean that Hadhrat Ali (radhiAllaahu anhu) was the ONLY youth in the world at that time. In the same way, the above mentioned Hadith will not mean that Hadhrat Isaa (alaihi salaam) will be the ONLY one to guide people.

4. THE EMERGENCE OF YAJOOJ AND MAJOOJ

Some time after the descension of Hadhrat Isaa (alaihi salaam) and the destruction of dajjaal, Imaam Mahdi (alaihi salaam) will pass away. **He will pass away in Baityul Maqdis and will be buried there.** Hadhrat Isaa (alaihi salaam) will perform his Janaza Salaat. At that time Imaam Mahdi=s (alaihi salaam) age will be about 45, or 48 or 49 years. After the demise of Imaam Mahdi (alaihi salaam) all the affairs of the Muslims will be in the hands of Hadhrat Isaa (alaihi salaam), and this will be an era of peace and tranquility. There will come a sudden Wahi that Isaa (alaihi salaam) must take the believers to the Mount Toor. Allaah Ta`ala will inform him that He is going to release such a nation, whose opposition none will have the power to do. This nation will be Yajooj and Majooj, who will be from the progeny of Yaafith Bin Nooh. Zul-Qarnain imprisoned them behind a very strong and impenetrable wall between two mountains, and they will only be able to break through it at a time when it will be close to Qiyaamah. They will emerge in droves and hordes and spread mischief in the world. Their emergence is detailed in the Qur`aan Majeed. Hadhrat Isaa (alaihi salaam) will go with the Muslims towards the mount Toor. He will make du`aa to Allaah Ta`ala to destroy Yajooj and Majooj, and Allaah Ta`ala will send a plague, that will annihilate them. Then Allaah Ta`ala will send some birds with huge necks that will eat some of them up and throw the balance into the seas. Then there will be torrential rains that will cleanse the earth of the stench. Life will then be pleasant and peaceful. Hadhrat Isaa (alaihi salaam) will live for 45 years and pass away in Madinah Shareef. Hadhrat Isaa (alaihi salaam) will appoint a person to succeed him, whose name will be AJahjaa@. He will rule with great justice and equity, but evil will again begin to spread.

5. THE APPEARANCE OF >DUKHAAN= (A SMOKE WILL APPEAR)

After the demise of Jahjaa, there will be many other Muslim leaders, but the spread of evil will become even more apparent. There will come a time when an earthquake will strike a place in the east and west, where the deniers of Taqdeer reside. A huge smoke will emerge from the eastern and western skies, which will engulf the entire space between the earth and the sky. The result is that people will begin to suffocate. This smoke will last for forty days. The Muslims will develop symptoms of a cold and the

kuffaar will become unconscious. Some will regain consciousness after two days and others after three days. The Qur`aan Majeed mentions regarding this event as follows:

AAwait the day when the skies will come with a huge smoke*, *that will engulf the people. This will be a fearful punishment.@

According to Hadhrat Abdullaah Ibn Mas`ood (radhialahu anhu), this portent had already passed, when Nabi (sallAllaahu alaihi wasallam) had made a bad-du`aa and a severe drought befell the kuffaar. The result of which the kuffaar saw only smoke emerging from the ground.

6. THE RISING OF THE SUN FROM THE WEST

One of the greatest sings of Qiyaamah will be the sun rising from the west. It is reported in the Qur`aan Shareef:

AWill they wait (before they bring Imaan), until (the time) when the angels come to them, or until their Rabb comes to them, or that any major sign from your Rabb comes to them.@

In this Aayat, the portion Aany major sign@, refers to the sun rising from the west. It is reported in a Hadith that the night prior to the sun=s rising from the west, will be a very long night. To such an extent that the children will begin to wail, and the travelers will become perplexed and they will be expecting a great calamity. They will fall prostrate and make du`aa of forgiveness. Then the sun will rise from the west, but it will have no brilliance, similar to an eclipse. It will be very dim and dull and will only rise to a hands span, thereafter it will begin to set. Then it will resume its normal habit of rising from the east and setting in the west. Every person (alive at the time) will witness this phenomena. After this occurrence, no Imaan will be accepted from any kaafir and no forgiveness will be granted to any sinful Muslim.

It is stated in the Qur`aan Majeed:

AOn the day when a (great) sign comes from your Rabb, the Imaan of no

person will benefit him, who did not have Imaan prior to that, and no good benefit will come to the Imaan of a person (i.e. one who repents).@

It is reported in Bukhari, Muslim and other authentic Hadith Kitaabs that the words in the Aayat (Aa (great) sign@) refers to the sun rising from the west, hence to believe in this is necessary and to reject it is Kufr.

NOTE:

From the time the sun rises in the west, this will be the beginning of the end of the entire universe. From the time the Trumpet will be blown, all of creation will be destroyed and no person=s Imaan or Tawbah will benefit him at that time. In the same way, when the sun rises from the west no ones=s Imaan or Tawbah will be accepted, as this will herald the end of the creation. The Hereafter, which until this time, was hidden from sight, is now clear and apparent before everyone=s eyes. Imaan is only accepted, when brought in a state when one believes in the unseen.

When Allaah Ta`ala desires to bring this world to an end, step by step, then He will do it in this way to show that the normal operation of this world is now coming to an end. Whatever the Nabis has taught and told about the Hereafter, was all true. Whatever they had taught is now before the eyes.

One needs only to look at two Surahs in the Qur`aan Majeed, Surah AIzassamaa un Fatarat@ and AIzasham su Kuwwirat@, where there is a vivid description of the Day of Qiyaamah, when the sun, moon, stars and every other thing that **was** operating smoothly will come to an abrupt end. Is not that Allaah Ta`ala who created all this able to bring it to an end. If everyone believed this before then none would have disobeyed Allaah Ta`ala, even to a hair=s breadth. People thought the sun=s rising from the west was impossible, and then they will witness it with their own eyes, and they will see the thick smoke that will make the day into night. Allaah Ta`ala is Most Powerful and He can make the sun rise from where He wishes and make it set where He wishes. Those who belied His existence and Power and the Message of the Nabis will realise their grave error at that time.

7. THE EMERGENCE OF THE ANIMAL FROM THE GROUND

One of the great sings of Qiyaamah will be the emergence of an animal from the ground. This is established from the Qur`aan: ***AAnd when the promise (of Qiyaamah) unfolds on them, We will take out an animal from the ground that will talk to them. Indeed the people do not believe in our signs.@***
On the day when the sun rises from the west, or the next day, this strange animal will emerge from the ground. A mountain in Makkah called >Safa= will split open and this strange animal will emerge therefrom, and it will talk to the people. This will be very similar to the way the camel emerged from the rock for the people of Saleh (alaihi salaam). This animal will emerge from the mountain and speak to the people and inform them of the imminence of Qiyaamah. It will place a luminous sign upon the faces of the believers, which will result in their faces glittering. It will place a stamp between the eyes of the disbelievers, which will result in their faces becoming dark.

As Allaah Ta`ala says in the Qur`aan Majeed: ***AAnd on that Day will We separate you, O transgressors.@***

The separation an distinguishing between the Muslims and the kuffaar will begin in this way. The final separation will be after the reckoning on the Day of Qiyaamah.

WISDOM:

It is possible that the wisdom underlying this incident is that Allaah Ta`ala intends making apparent the stupidity and idiocy of the kuffaar, in that they refuted the message of the Nabis, and on this day they will be made to accept the truth of the matter by an animal!

But on that day, their believing will be of no consequence, because the time for their accepting the truth will be long gone.

NOTE:

The words in the Qur`aan Majeed that explain this animal is ADaabatul

Ard@ which suggests that this animal will emerge from the ground in the same way that a child is born from its mother=s womb. Like how Hadhrat Saleh=s (alaihi salaam) camel emerged from the rock.

8. THE BLOWING OF A COOL BREEZE

After a certain period following the emergence of the animal from the ground, a cool breeze will blow, which will result in the death of all the believers and good people. Even if a good believer is hiding in a cave or above a mountain, this breeze will reach him and all will die, until no believer is left on the earth. There will also be no person left who will differentiate between good and evil. [Muslim Shareef]

9. DOMINATION OF THE ABYSSINIANS

Thereafter, there will be domination of the world by the kuffaar(nature having dark complections). Oppression and tyranny will become rife. Immodesty indecency will become the order of the day. People will copulate like animals on the roads. It is reported in a Hadith: ***AThe treasures of the Kaabah will not be unearthed except by the thin-legged Abyssinians.@***

10. THE EMERGENCE OF THE FIRE

One of the final signs of Qiyaamah will be a fire that will start in the centre of Aden, whose light will be seen until Shaam. This fire will >round up= the people of the world and bring them to the plains of resurrection, i.e. Shaam, the place where all will gather after the resurrection. This fire will not leave the people for any part of the day or night. When the night will dawn and the people will stop to rest, then the fire will also stop. When the day dawns and the sun rises the fire will again >usher= the people in the direction of Shaam. Once they all reach Shaam, the fire will disappear.

It is reported in Muslim Shareef by Huzaifah Bin Usaid Ghafaari that Rasulullaah (sallAllaahu alaihi wasallam) mentioned ten signs of Qiyaamah, of which the last was:

AA fire that will emerge from Yemen and take to people to their (place of) resurrection.@

After this, there will be a time of calm and good life, where kufr and idol-worship will flourish. There will not be a single person left on the face of the earth who will take the Name of Allaah Ta`ala. At that time Qiyaamah will occur and Hadhrat Israafeel (alaihi salaam) will be given the order to blow the Trumpet.

WARNING:

In most of the Ahaadith, the emergence of the Fire is mentioned as the last sign of Qiyaamah. However, there is a narration in Bukhari Shareef that states that the first sign of Qiyaamah is a fire that will take the people from the east to the west. A correlation between these narrations is that, from the ten major signs of Qiyaamah, this is the final sign and since this fire will be adjacent and closest to the blowing of the Trumpet, it is referred to as the first sign to the end of the world. Whereafter, no sign will be left of the world.

Here we have listed the ten major signs of Qiyaamah that are reported in the Ahaadith and it is necessary that we all bring Imaan in them and accept them as true.

From the birth and demise of Rasulullaah (sallAllaahu alaihi wasallam) until the appearance of Imaam Mahdi (alaihi salaam), whatever other signs come in between these events are referred to as the minor signs of Qiyaamah. Whatever signs are manifested from and after the appearance of Imaam Mahdi (alaihi salaam) until the blowing of the Trumpet are referred to as the major signs. The last sign will be the Fire that will emerge from Yemen. After this, Qiyaamah will take place, which will be heralded by the Blowing of the Trumpet. After the first blowing the entire universe will be destroyed and after the second blowing the universe will be brought back to life for the second time. The time after the second blowing is referred to as Aalam-e-Hashr and Aalam-e-Aakhirah.

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BELIEFS REGARDING AALAM-E-AAKHIRAH

<u>AQEEDAH # 1</u>

The Day of Qiyaamah is Haqq and it will surely come. On that Day, Hadhrat Israafeel (alaihi salaam) will, upon the order from Allaah Ta`ala blow the Trumpet, and the entire universe will be destroyed. The sky will be rent asunder, the stars will fall and the mountains will break into pieces and splinters. The Trumpet is a bugle like instrument which is placed at the mouth of Hadhrat Israafeel (alaihi salaam) and will be blown. The intensity of its sound will be so high, that the entire universe will be rent asunder. Thereafter the Trumpet will be blown a second time and every soul will be given life again. The first blowing is known as Nafkha-e-Oola or Nafkha-e-Amaatat and the second blowing is known as Nafkha-e-Thaania or Nafkha-e-Ahyaa. The duration between the two blowings will be forty years or forty months. From the time of the first blowing until the time when everyone will be entered into Jannat or Jahannum is known as Qiyaamah.

The first blowing will be the beginning of Qiyaamah, whereafter the entire universe will be destroyed and devastated. Every living thing will die and be destroyed. As Allaah Ta`ala says:

AOn that Day when the Trumpet will be blown, everyone in the heavens and earth will be terrified, except those whom Allaah wishes.@

In another Aayat, Allaah Ta`ala says:

AAnd the Trumpet will be blown, everyone in the heavens and the earth will fall unconscious, except whom Allaah wishes.@

After forty years, the Trumpet will be blown a second time, and this blowing will be for the dead to rise from their graves, as the following Aayat explains:

AThen it will be blown a second time, then (all of a sudden) they will all be standing and staring.@

In another Aayat, Allaah Ta`ala says:

A And the Trumpet will be blown, when (suddenly) they will rise from their graves and run to their Rabb.@

IN WHAT WAY WILL QIYAAMAH BEGIN?

The people of the world will be busy in their trade etc. There will be none on the face of the earth to take to Name of Allaah Ta`ala. It will be a Friday, the tenth of Muharram, while the people will be busy with their usual chores when suddenly in the morning a small sound will begin to reach the ears of the people. This sound will steadily increase in intensity. It will reach such a pitch that all will die thereof and their souls will become unconscious and the earth and skies will be rent asunder, etc., etc. And then, for a second time the Trumpet will be blown and all the dead will be brought to life again.

On the Day of Qiyaamah, after the first blowing of the Trumpet, the entire universe will become as though it never existed. Then with the second blowing everyone will be given life again. This is a basic and firm belief of Muslims, which is proven in the Qur`aan Shareef, authentic Ahaadith and the consensus of all the Nabis (alaihimus salaam) and the Sahaabah and Taabi`een.

The philosophers and atheists do not believe that the earth and skies can become non-existent.

Muslims say that the same Being that brought the entire universe into existence from non-existence, can again bring everything into existence once again, after its being destroyed. He has the Power to do this.

AHe is the Being who brought the creation into existence (the first time), then He can again repeat it (this creation). It is very easy for Him.@

This is so because the first creation was from a state of complete non-existence and the second time it will be from the pieces and parts that will

be scattered. Allaah Ta`ala says:

ALike We initiated the first creation, We will repeat it. This is a promise (that is binding) upon Us. Indeed We will execute it.@

AAnd indeed The (Final) Hour is coming. There is no doubt in it. And indeed Allaah Ta`ala will resurrect whoever is in their graves.@

THE PROOFS FOR RESURRECTION AFTER DEATH

The Qur`aan Majeed is full of proofs regarding the resurrection. In the Qur`aan it is stated:

24. ***ADo they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.@***

25. ***AHe (kaafir) says: Who will give life to these bones when they have rotted away and become dust?@ Say (O Muhammad-sallAllaahu alaihi wasallam)! >He will give life to them Who created them for the first time! And He is the All-Knower of every creation.@***

26. ***AO People! Are you in doubt regarding the Resurrection? Indeed, We have created you (the first time) from sand and then from a clot.@***

27. In one place in the Qur`aan it is mentioned regarding Hadhrat Ebrahim (alaihi salaam), when he asked Allaah Ta`ala ***AMy Rabb, show me how You bring the dead to life@***. Allaah Ta`ala told him to take four birds and mince them up, then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta`ala.

28. In another place in the Qur`aan Kareem there is the incident of Hadhrat Uzair (alaihi salaam) or some other Nabi. He also had this desire to see how Allaah Ta`ala will raise the dead. Allaah Ta`ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta`ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta`ala thereafter brought his donkey back to life before his (this Nabi=s) very eyes. This was a real-life example given by Allaah Ta`ala to show the creation that He has the full control and Power over life and death.

29. In the same way is the example of the people of the Bani Israeel who fled their city for fear of their lives. They were brought to life through the du`aa of Hadhrat Hazqeel (alaihi salaam).

30. In the same way is the example of the >People of the Cave=, who were made to sleep in the cave for a period of over 300 years. Allaah Ta`ala proved that His Promise to resurrect the dead is a True One, and that the Promise of Qiyaamah is certain. ***AAnd in this way We resurrected them, so that the people may know that the Promise of Allaah is True and that The (Final) Hour is coming. There is no doubt in it.@***

During that era there was a difference of opinion between the people regarding resurrection. Some accepted it and others rejected it. Allaah Ta`ala used the example of these youth to prove that if He has the Power to raise the youth after more than 300 years, then indeed He has the Power to raise the dead after many centuries. In order to prove the resurrection to the rejecters thereof, Allaah Ta`ala has extolled many examples and proofs in the Qur`aan for them.

REFUTATION OF THE BELIEF OF REINCARNATION

Just like the Philosophers and the atheists, the Brahmans and Hindus also refute the concept of resurrection. However, the Brahmans and Hindus have another strange belief. They say that there is no such thing as Qiyaamah, but they aver that after death the souls change into different forms. They say

that the souls of good people are transformed into good bodies and the souls of evil characters are transformed into bad bodies, like dogs, cats, scorpions, etc., etc. This changing of bodies by the souls is known as reincarnation.

Ahle-Islaam say that this belief of reincarnation is spurious and illogical. The reason being that it is necessary for reward or punishment that the soul be made aware of the transgression that it had committed. When a soul knows the transgression it had made, then it can in future abstain therefrom or at least others will be forewarned thereof. By reincarnation, the soul is none the wiser regarding its sin. It is common knowledge that if a person lived in a certain village for many years, then after moving to another village, he will have memories of his previous village, in that he will relate to others regarding it. So now the Pundit (Hindu priest), who according to his own philosophy has lived a previous (good!) life is now in the form of his present body, but he cannot relate any part of his past life. He says nothing, nor does his queen. It is very possible that in the previous life his present wife was his mother, sister or even daughter!

Or maybe Mahatma or Pundit saheb was in the previous life the father of this girl (present wife) and now he comes as the husband! A person does not even forget a dream as much as the Pundit saheb forgot of his 70 odd years of (previous) life. It is obvious that he was not here in a previous life. This sojourn of his life is the first on earth and after death he will be buried (or cremated) only to be brought in to the second stage of existence (Barzakh), and then before Allaah Ta`ala.

Even the philosophers regard the concept of reincarnation as being stupid and illogical.

THE CONDITION OF RAISING AFTER DEATH

There is a difference of opinion amongst the Ahle Sunnat Wal Jamaat regarding the condition of the rising after death, and to the meaning of the Shariah=s concept of >Hashr Nashr=. According to some the meaning of >I`aada= and >Ba`ath= is for the universe to be brought into existence after it has been rendered utterly destroyed and non-existent. To re-create after total destruction is within the Power of Allaah Ta`ala. As Allaah Ta`ala

says: ***AHe (kaafir) says: Who will give life to these bones when they have rotted away and become dust?@ Say (O Muhammad-sallAllaahu alaihi wasallam)! >He will give life to them Who created them for the first time!@*** This Aayat proves that the second creation will be like the first.

Allaah Ta`ala says: ***ALike We initiated the first creation, We will repeat it.@*** The first creation was created from non-existence by the word ABE!@ and in this way the second time also.

Some Ulama say that after death, the parts of the bodies will be scattered and separated, but they will not be totally destroyed. On the Day of Qiyaamah, Allaah Ta`ala will bring together all the parts and organs of the bodies and bring them all to life. This phenomenon was demonstrated in the stories of Hadhrat Uzair and Ebrahim (alaihima salaam) in the Qur`aan Majeed. When Hadhrat Ebrahim (alaihi salaam) asked Allaah Ta`ala ***AMy Rabb, show me how You bring the dead to life@***. Allaah Ta`ala told him to take four birds and mince them up, then he was to place their mixed pieces above four mountains and call them. The four birds came back to him as they were before. In the same way on the Day of Qiyaamah, all the different mixed portions of bodies will be brought back in one piece before Allaah Ta`ala. The incident of Hadhrat Uzair (alaihi salaam) or some other Nabi states that he also had this desire to see how Allaah Ta`ala will raise the dead. Allaah Ta`ala made him die for a period of 100 years, and kept his body intact. With the Power of Allaah Ta`ala there was no change in his body. However, his mount (a donkey) disintegrated and rotted away. Allaah Ta`ala thereafter brought his donkey back to life before his (this Nabi=s) very eyes. This was a real-life example given by Allaah Ta`ala to show the creation that He has the full control and Power over life and death. In these two incidences Allaah Ta`ala made these Nabis witness the process of re-creation.

The Muhaqqiqeen=s mazhab is that the concept of >Hashr Nashr= is certain and decisive. It is waajib to believe in it. The Shariah has not specified any specific way of this concept. The specification of this process is based on conjecture.

AN OBJECTION OF THE REJECTERS OF HASHR AND THE

ANSWER

The objectors to the concept of Hashr (resurrection) say that when two bodies become one, where the one becomes the food and sustenance of the other (probably where one eats the other). Then, how will it be possible for two souls to come together into one body when the resurrection occurs?

ANSWER

Allaah Ta`ala has given us the information regarding AHashr Nashr@, but He has not informed us regarding its condition (how it will occur), hence we will leave to Him the full details thereof. For the understanding and appeasement of our own minds we will suffice on this that the human body has two parts to it. The first being the original parts that exists from the time of birth until the end of his life. The second being those parts which keep on growing and getting bigger. The first mentioned parts that remain the same is called the original parts and the second mentioned parts that keep on growing is referred to as the secondary (extra) parts. At the time of death all the parts of the human body disintegrates and separates, but none ever disappears from the Knowledge of Allaah Ta`ala. Regardless of how far separated the body becomes, it never leaves the Knowledge of Allaah Ta`ala, which is All-Encompassing.

The original human with his original parts from birth until death, in which Allaah Ta`ala placed the soul, is the same one in which Allaah Ta`ala has the Power to return the soul on Qiyaamah. Whatever extra parts that increased thereupon, Allaah Ta`ala has the Power to put that also back and the body will receive whatever reward or punishment is due to it.

Zaid, who at the time of birth was called Zaid is still Zaid at the age of 70 years, yet his body has undergone a multitude of changes and alterations.

In conclusion, we see that even if one body becomes into another, then on the Day of Qiyaamah, Allaah Ta`ala will return the soul into the original body, since every body started at an original stage. No one body was the same as the other at the stage of inception.

THE ERA OF AALASTOO@

In the Qur`aan Majeed mention is made of the era of AAlastoo@. ***AAnd (remember) when your Rabb brought forth from the children of Aadam , from their loins, their seed, and made them testify as to themselves (saying): >Am I not your Rabb?@ They said: >Yes! We testify=@***

The Mufassireen have stated that Alaah Ta`ala took out all the children of Hadhrat Aadam (alaihi salaam) until the Day of Qiyaamah from his spine, as small atoms (i.e. they were all small in size). These atoms were the original human beings form. Notwithstanding their small sizes Allaah Ta`ala gave them the power of life, intelligence and testimony, so that they may answer the question of Allaah Ta`ala. It appears that these >atoms= were in the form of humans, hence Allaah Ta`ala uses the term >Zurriyaat= (children). Allaah Ta`ala took from them the oath of His being their Rabb. Then He returned them into the back of Hadhrat Aadam (alaihi salaam), indeed He has the Power to do anything. Since the time of this oath, the human soul has undergone a multitude of changes and a very large space of time had passed, hence at the stage of life (after 9 months in the mother=s womb, birth, etc.), naturally he has forgotten this era of AAlastoo@. The Nabis were assigned the task of reminding mankind about this oath of theirs. ***AAnd remind (one another)! As indeed, a reminder is beneficial for the believer.@***

A SPECTACLE OF QIYAAMAH

As the night falls, all humans and animals retreat to their homes, nests, etc. and retire for the night in rest, without any movement or sensory perception. This is a spectacle of the first blowing of the Trumpet. At the time of dawn all awaken and spread out upon the earth. This is a spectacle of the second blowing of the Trumpet. As for those who deny the termination of the system of the sun and stars, the following is a refutation for them:

AWhen the sun >Kuwwirat (wound round and lost its light and is overthrown).@
AAnd when the stars shall fall.@

***A**And when the stars have fallen and scattered.@*
***A**When the heaven is split asunder.@*
***A**When the heaven is cleft asunder.@*
***A**And the heavens shall be opened, and it will become as gates.@*
***A**And the mountains will be like carded wool.@*

Like these, there is a multitude of Aayaat, wherein Allaah Ta`ala has refuted the claims of the atheists. These things are from the necessities of the Deen, to believe in. It is necessary to bring Imaan in them. Without believing in this, one cannot be a Muslim.
Allaah Ta`ala says:

***A**The disbelievers pretend that they never be resurrected (for the Account). Say (O Muhammad - sallAllaahu alaihi wasallam)! >Yes! By my Rabb, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allaah.@*

HOW CAN CLAIMANTS TO ISLAAM DENY RESURRECTION?

The philosophers openly deny the concept of resurrection. Some atheists, there exists a group of them, who outwardly claim to be Muslims but they, like the kuffaar, deny the concept of resurrection. This group hide behind a screen and dupe the Muslims. The trick of these people is that they hide behind a screen and act as Muslims and then they create such doubts regarding the Qur`aan and Ahaadith in the minds of unwary and unlearned Muslims, even though these Muslims may be educated worldly. Sometimes these people twist and turn the Aayaat and Ahaadith to such an extent that they give a completely different interpretation to what is actually meant and they thereby alter the beliefs of Muslims.

These people=s claim is that the Aakhirah is a spiritual realm. In this way also they misinterpret the pleasures of Jannat and the punishments of Jahannum. These pseudo Muslims are more of a threat to Islaam than the general kuffaar. Outwardly they appear as Muslims but they mock and jeer at the Qur`aanic Aayaat and the Ahaadith, which one will not even find amongst the Jews or Christians.

AQEEDAH # 2

The firm belief and consensus of all the Ahle Islaam is that the resurrection will be in this present human body form. The Qur`aan and Ahaadith are replete with proofs that the souls will be returned into this same bodies that we have in this world. These Aayaat and Ahaadith are as clear as daylight, that there remains no leeway for any other interpretation. In this world, the body and soul are both united in being liable for carrying out actions and Commandments, and in the Hereafter, too they will be united in receiving reward or punishment for their actions. Just as this body and soul were together in this world, so too will they be in the Hereafter.

AQEEDAH # 3

It is a fact that on the Day of Qiyaamah, there will be reckoning for actions. For the purpose of weighing the actions on that Day, there will be scales which will be placed, and this is also Haqq. Whoever has the tray in the scale of good actions in his favour, he will be successful and whoever does not will be unsuccessful and at a loss. The limbs of the bodies will testify on that Day as to the various actions carried out by them. This is also Haqq. It is also Haqq that the books of deeds of the good people will be given in their right hands and that of the evil doers will be flung into their left hands.

The scales of actions will be in reality a scale (as we know it). It will have two trays, one will be illuminated, which will be for the good deeds and the other will be dark, which will be for the evil deeds. There will be actual weighing. The method of weighing is only known to Allaah Ta`ala. This basic information is sufficient for the purposes of bringing Imaan. After the second blowing of the Trumpet, Allaah Ta`ala will gather all the creation at the place of Judgement. The name of this place is ASaahirah@, as it is mentioned in the Qur`aan ***AThen suddenly they will be at Saahirah@.*** The dictionary meaning of ASaahirah@ is the face of the earth. **The earth (land) where The Judgement will take place will be another one, and not the earth we have at present.** After they will be gathered there, a period of time will pass, wherein the people will find difficulty and they will be in distress. They will then go to Hadhrat Aadam (alaihi salaam) and request

him to intercede on their behalf, so that the reckoning can begin and the present condition be over with. Hadhrat Aadam (alaihi salaam) will send them to Hadhrat Nooh (alaihi salaam), who will in turn send them to Hadhrat Ebrahim (alaihi salaam), who will send them to Hadhrat Moosa (alaihi salaam), who will send them to Hadhrat Isaa (alaihi salaam). At that juncture, Hadhrat Isaa (alaihi salaam) will say: *AIndeed Muhammad, the Seal of Nabis has presented himself today.@*

Hadhrat Isaa (alaihi salaam) will take the entire creation and present themselves in the company of Nabi (sallAllaahu alaihi wasallam). They will make a request that Rasulullaah (sallAllaahu alaihi wasallam) intercede on their behalf, and rescue them from the intense heat and stress of that Day. This intercession is known as AShafaa`at-e-Kubra@. The place where Nabi (sallAllaahu alaihi wasallam) will stand to make this intercession is known as AMaqaam-e-Mahmood@. As Allaah Ta`ala says: ***ASoon your Rabb will place you in the Maqaam-e-Mahmood.@***

THE DISTRIBUTION OF THE BOOKS OF DEEDS

After this intercession of Nabi (sallAllaahu alaihi wasallam), the books of deeds will be distributed in such a way that it will fly into the right or left hands of the people.

Then each one will be ordered to read his book of deeds.

ARead your Kitaabs! Your Naffs will be sufficient reckoning for you on this Day.@

This is to show each person, that whatever he did in this world has been recorded in the Book and here it is there for him to witness.

AFTER READING THE BOOKS OF DEEDS, THE RECKONING WILL BEGIN

As soon as every person has seen and read his book of deeds, his reckoning will begin. As is borne out by the following Aayat:

***A**And that person who is given his book in his right hand, he will soon be reckoned with an easy reckoning.@*

From this we see that the reckoning will take place after the books are given out.

THE PRESENCE OF KIRAAM AND KAATIBEEN AND THE AMBIYAA AT THE TIME OF RECKONING

At the time of recknong, Kiraam and Kaatibeen and the Ambiyaa (alaihimus salaam) will be present (as witnesses on the witness stand). As Allaah Ta`ala says:

***A**The Nabis and the Witnesses will be brought forth, and judgement will be made with justice.@*
In this Aayat, the word Awitnesses@ refers to Kiraam and Kaatibeen.

On that Day other angels will also be present to taunt and testify against the kuffaar.

***A**On the Day when they see the angels, there will be no joy or glad tidings on that Day for the wrongdoers.@*

The Nabis will testify that they have conveyed the Message but the people belied them. The people will deny that they falsified the Nabis and Allaah Ta`ala will call the Nabis to be witnesses. Our Nabi (sallalahu alaihi wasallam) and his Ummat will bear witness that the Nabis had indeed conveyed the Message. It is for this reason the following Aayat was revealed:

***A**And in this way We had made you a just nation, that you be witnesses over mankind and the Messenger (Muhammad - sallAllaahu alaihi wasallam) be a witness over you.@*

When Kiraam and Kaatibeen will present the Book of deeds of the people they will refute it and then Allaah Ta`ala will order the organs and limbs of

the people to speak and it will testify against the person. In this regard Allaah Ta`ala says:

***A*On that Day their tongues, hands and feet will testify against them for whatever they have done. They will say to their limbs >Why do you testify against us=. The limbs will reply, >Allaah has made us speak, He who makes all things speak.=@**

Besides the Nabis and the angels, the limbs of the evildoers will speak and testify as to all the evil perpetrated through them. In this way, the case will be complete.

MEANING OF MUHAASABA (RECKONING)

The meaning of >Hisaab= and >Muhaasaba= is that a person is made aware of his deeds, and he will be shown and told that on a certain day you had carried out a particular act. Every small act will be accountable. After the reckoning of the kuffaar and mushrikeen will be completed, they will be ordered to be thrown into Jahannum.
As for the reckoning of the Muslims, it will be done in a different way, some will be easy and light and others will be difficult. Therefore, it is reported in a Hadith that a Muslim recite the following du`aa:

AO Allaah! Reckon me with an easy reckoning.@

It is ascertained from the Qur`aan and Hadith that one group will enter Jannat without reckoning, and they will be the Mutawakkileen (those who relied solely on Allaah). During the reckoning Allaah Ta`ala will even speak to some of His special servants, and there will be no veil or mediator between them. When the kuffaar will belie their books of deeds, at first nothing will be said to them and when they will be addressed, it will be done in a harsh and angry way.

AQEEDAH # 4

>Howz-e-Kathar= is true and Haqq. It is also Haqaa that the people of Imaan will drink therefrom on the Day of Qiyaamah.

On the Day of Qiyaamah, Allaah Ta`ala will present each Nabi a Howz (spring) according to his status. Every Nabi=s nation will have specific sign, whereby they will be identified. The Howz of our Nabi (SallAllaahu alaihi wasallam) is called >Kauthar= and it will be the largest of all.

This is mentioned in the Surah >Kauthar= and in many authentic Ahaadith. The sign of this Ummat is that their limbs of wudhu(ablution) will shine and be very luminous.

When the people arise from their graves then they will be very thirsty. Every Nabi will give the pious people from his Ummat a drink of the water from their respective springs. The Ulama have a difference of opinion as to whether this event will take place before the reckoning or after crossing the >Pul Siraat=. The preferred opinion is that some will get this water just after arising from their graves, others after their reckoning, others after crossing the >Pul Siraat=, others after they have spent time in Jahannum and others just before entry into Jannat. It is also possible that some will get the water at every stage.

<u>AQEEDAH # 5</u>

>Pul Siraat= is a bridge that is erected over Jahannum. It is a fact and Haqq that the believers will pass thereupon successfully and enter into Jannat and the Jahannamis will fall off it and be entered into Jahannum. It is necessary to bring Imaan in this.
After the deeds have been weighed, the people will be ordered to cross the Pul Siraat. The people of Imaan will traverse it quickly. Nabi (sallAllaahu alaihi wasallam) will be the first to pass it with his Ummat. Some believers will pass it at the blink of an eyelid, others like the speed of lightening, others like a fast conveyance, others like a fast horse and others like a camel. The bridge will be covered in darkness, only the people of Imaan will have the Noor of Imaan that will light up for them and guide them through it. This is borne out by the Qur`aanic Aayaat.

NOTE:

An example of the Pul Siraat is like walking on a Straight Path. Those who tread the Straight Path in this world, will also transverse the Pul Siraat on the Day of Qiyaamah with ease and quickly. Those whose feet slip in this world (from the Straight Path), so too will their feet slip on that bridge. It is the firm belief of the Ahle Haqq that the Pul Siraat is a

true road and path which will be felt as such. Every person will be able to see it with their naked eyes. It is not a figurative or imaginary thing. Every true religion attested to this fact and every Nabi warned his nation regarding it. The Seal of all Nabis (sallAllaahu alaihi wasallam) also warned his Ummat regarding this bridge and warned about it in such clear and explicit terms that none can refute or make any interpretations regarding it. To believe in the Pul Siraat is Fardh for every Muslim.

AQEEDAH # 6

It is also a fact and Haqq that on the Day of Qiyaamah, the good people will intercede, by the Permission of Allaah Ta`ala on behalf of the evil ones (destined for Jahannum). Allaah Ta`ala will grant permission to the Ambiyaa, Ulama, Shuhadaa and angels to make representations on behalf of the Muslims (destined for Jahannum). The first permission in this respect will be given to Nabi (sallAllaahu alaihi wasallam), who will be asked to intercede by the entire population of the world. The first person to be asked to intercede for the people by the people will be Hadhrat Aadam (alaihi salaam) and they will end by the final and last and best of all, Rasulullaah (sallAllaahu alaihi wasallam). On this Day the status and rank of Rasulullaah (sallAllaahu alaihi wasallam) will be recognized by all.

NOTE:

It should be understood that there will be various stages where Nabi (sallAllaahu alaihi wasallam) will be making intercession, the first of these, known as >Shafaa`at-e-Kubra= will be on the plains of resurrection. This intercession will be so that the intense heat and difficulty of the Day be lessened and that the reckoning begin. The second intercession will be for easiness at the reckoning and questioning. The third intercession will be on behalf of those sinners upon whom the order for punishment had been decreed, so that they be forgiven and not thrown into Jahannum. The fourth intercession will be for those who have already been thrown into Jahannum, and it will be for their removal therefrom. The fifth intercession will be for the raising of the stages of some of the believers. The sinners must always have hope in these intercessions.

The Intercession will be in five stages and they are all verified in the

Ahaadith. They are all Haqq. The Mu`tazilas only accept the first and fifth intercession. They reject the others, because they regard a person who commits a major sin to be a kaafir. According to them such a person is no longer a believer and intercession is not for the disbelievers.

AQEEDAH # 7

Jannat and Jahannum are true and Haqq. The comforts and rewards of Jannat and the punishments in Jahannum are all Haqq. All types of bodily and spiritual pleasures are for the Jannatis, and all types of bodily and spiritual discomforts and punishments are for the Jahannamis.

AQEEDAH # 8

Both, Jannat and Jahannum have already been created and are at present in existence. After the questioning and reckoning, one group will be sent to Jannat and one group will be sent to Jahannum. The Mu`tazilas claim that Jannat and Jahannum will be created on the Day of Qiyaamah. There are numerous Aayaat in the Qur`aan Majeed that clearly express that Jannat has been prepared for the Muttaqis and that Jahannum has been prepared for the kuffaar. The incident of Hadhrat Aadam and Hawa (alaihimus salaam) is sufficient to refute their contention. This clearly proves that Jannat is already in existence. Hadhrat Aadam and Hawa (alaihimus salaam) had already spent a period of time therein. ***AO Aadam, you and your wife stay in Jannat.@***

AQEEDAH # 9

Jannat and Jahannum are both everlasting and will remain forever and ever. They will never ever be terminated. Allaah Ta`ala has created them to remain forever. Upon this is the consensus of the entire Ummat.

AQEEDAH # 10

>A`raaf= is Haqq. >A`raaf= is that place which is between Jannat and Jahannum. It is a place which neither has the pleasures of Jannat nor has it the punishments of Jahannum, but this place is

not forever. The people who will be stationed here will be able to see both the Jannatis and the Jahannamis, and they will be able to speak to them. As Allaah Ta`ala says: ***AAnd between the two of them (Jannat and Jahannum) is a screen, which is >A`raaf=, on their faces they will be recognised (they will have signs of Jannat or Jahannum).@***

On the Day of Qiyaamah, people will be of three types. There will be those whose good deeds will outweigh their evil deeds, and they will go to Jannat. There will be those whose evil deeds outweigh their good deeds, they will go to Jahannum. There will be those whose good and evil deeds will be equal, they will be made to stand on >A`raaf=. They will remain there until Allaah Ta`ala decides to forgive them and enter them into Jannat, as the Aayat says: ***A Enter Jannat, there will be no fear for you and you will not grieve.@***

It is the belief of the majority of the predecessors and later times Ulama that the people of A`raaf will be those whose good and evil deeds are equal. They will be made to stand on this wall and they will recognise the inmates of Jannat by their luminous faces and features, and the inmates of Jahannum by their dark faces and features. When they see the Jannatis, they wil have desire to enter therein and when they see the Jahannamis, they will seek pardon from Allaah Ta`ala and seek refuge therefrom. They will focus their attentions on the Benevolence and Magnanimity of Allaah Ta`ala and have hope that He will pardon them and place them into Jannat. Nevertheless, all the Ahle Haqq are unanimous that A`raaf is not a permanent place and that the people thereupon will be entered into Jannat.

AQEEDAH # 11

The punishment of the kuffaar in Jahannum will be forever and ever. They will never be saved from this punishment, nor will this punishment ever be alleviated and eased for them. ***AThe punishment will never be lessened for them and they will never be given respite.@***

The comforts and pleasures in Jannat for the believers will also be forever, and they will never leave there.

The sinful (faasiq) Muslims will first undergo a certain period of punishment in Jahannum according to their sins and then they will be removed therefrom and placed into Jannat. The Barkat of their Imaan

will save their faces from being permanently blackened and they will not be shackled in chains. The permanent punishment in Jahannum is especially for the kuffaar. Whoever has even the slightest spark of Imaan will not remain in Jahannum forever. They will be saved through the Mercy and Grace of Allaah Ta`ala and they will be placed in Jannat.

AQEEDAH # 12

**It is Haqq that in the Hereafter the believers will see Allaah Ta`ala with no restrictions and limitations.** Our belief is on this that we will see Him, then. The believers will be given the ability to be able to see Allaah Ta`ala without any limitations. This is such a thing that, besides the Ahle Sunnat Wal Jamaat, all the other sects refute and deny. They believe that it is not possible to see Allaah Ta`ala without any limitations and restrictions. It is surprising (they believe) that people will be in Jannat and yet still not be able to see Allaah Ta`ala. It is obvious that those who regard the sighting of Allaah Ta`ala as being impossible, will lose hope in ever seeing Him. If the seeing of Allaah Ta`ala was not possible (in the Hereafter), then the lovers of Allaah Ta`ala (those who engage in excessive Ibaadat), will never be able to attain such high levels of pleasure and gratification in their Ibaadat, because there is no joy in working towards a thing that one deems impossible to attain. Everyone is desirous of seeing the Beauty of the Noor of the heavens and the earth (i.e. Allaah Rabbul Izzat).

31. Allaah Ta`ala says:
AOn that Day (some) faces will be radiant (in looking) towards their Rabb.@

32. Allaah Ta`ala says:
ANever! Indeed they will be deprived on that Day from (looking at) their Rabb.@

33. Hadhrat Moosa (alaihi salaam) made a request to Allaah Ta`ala:
AMy Rabb, show me that I can look at You.@

If seeing Allaah Ta`ala was impossible, then Hadhrat Moosa (alaihi salaam) would not have made this request. It is not possible that a Nabi of Allaah Ta`ala does not know what things are possible and what things are impossible. The rejecters aver that this was the

request of the people of Moosa (alaihi salaam). This is incorrect, because it is very apparent from the text of the Qur`aan that this was the direct desire and request of Hadhrat Moosa (alaihi salaam). Or if, according to the Mu`tazilas, Hadhrat Moosa (alaihi salaam) knew the seeing of Allaah Ta`ala as being impossible, then he would surely have told his nation that their request is pointless, and he would have prevented them from making such a request, because the purpose of a Nabi is that he make the people aware of the Qualities and Nature of Allaah Ta`ala.

Allaah Ta`ala replied to Hadhrat Moosa=s (alaihi salaam) request by saying: ***AYou will not be able to (bear to) see Me@.*** In the Sight of Allaah Ta`ala this world and the Hereafter are the same and all the creation are His creation, in that He can do whatever He pleases to do in either realm, but He knows that He has placed different abilities in people. Some have the ability to see and withstand the Luminousness of Allaah Ta`ala and others cannot. Just like a reflection of an object can clearly be seen in a mirror, but not in a stone or sand, whereas both are His creations. Allaah Ta`ala has placed the ability to see Him in Jannat and not in this world. For this reason Hadhrat Moosa (alaihi salaam) could not see Allaah Ta`ala in this world. The seeing of Nabi-e-Kareem (sallAllaahu alaihi wasalam) of Allaah Ta`ala on the night of Mi`raaj was not done in this world but in the realm of the Hereafter. Therefore, seeing Allaah Ta`ala cannot be done in this world, but in the realm of the Hereafter it will be possible. Besides these Aayaat, there are others that indicate towards the seeing of Allaah Ta`ala in the Hereafter. In this respect there are also so many authentic Ahaadith that testify to this fact. The predecessors of the first era of Islaam are also unanimous on this fact.

No Muslim denies the Sight and Ability of Allaah Ta`ala to see. It is stated in the Qur`aan Shareef:

AWhat! Do they not know that indeed Allaah Sees.@

In another Aayat it is stated:

AAnd Allaah Sees whatever you do. He is The One Who Hears and Sees.@
ASoon Allaah will see your actions.@
AThe two of you do not fear, Indeed I am with you, I Listen and I See.@

Hence if it is possible that Allaah Ta`ala Sees us and He is not limited to space and time, then it is also possible that we will be able to see Him. Although the servants of Allaah Ta`ala are limited to space and time, but Allaah Ta`ala is not limited.

Those who deny the seeing of Jannatis of Allaah Ta`ala cite this Aayat:

ANo vision can grasp Him, but His Grasp is over all vision.@

Apparently, this Aayat infers that we will not be able to see Allaah Ta`ala. The Ahle Haqq say that this Aayat does not refer to normal seeing, but rather it refers to encompassing, i.e. to be able to incorporate a thing from its inception to its end. Like it is said AAdraka Asabiyy@ (AThe child has reached maturity@), or AAdraka Thamar@ (AThe fruit has reached ripeness@). The word AMudrakoon@ is used in the Aayat that means (referring to the people of Moosa - alaihi salaam, when they said) :

AThe Companions of Moosa said >Indeed we have been surrounded=@.

Hence this Aayat refers to the sights of people who will not be able to see Allaah Ta`ala in an all-encompassing way, i.e. from top to bottom.

AQAA`ID REGARDING THE SAHAABAH-E-KIRAAM (RADHIALLAAHU ANHUM)

AQEEDAH # 1

After all the Ambiyaa (alaihimus salaam), comes the Sahaabah (radhiAllaahu anhum) in rank. to have love for the Sahaabah is a part of the Deen and Imaan, and to have hatred and animosity for them is a sign of kufr, nifaaq and fisq. Just as Nabi (sallAllaahu alaihi wasallam) is the most virtuous person amongst the entire creation, so too is his Ummat

the most virtuous Ummat from amongst all the previous Ummats. ***AYou are the best of Ummats, that has been taken out for the guidance of mankind.@*** This factor is proven from the Qur`aanic text. From amongst the Ummat, the Sahaabah are the most virtuous.

It is for this reason that the Ahle Sunnat Wal Jamaat hold this belief that after the Ambiyaa (alaihi salaam) the Sahaabah hold the highest rank and virtue. After the Ambiyaa (alaihimus salaam) the most beloved and accepted persons in the Sight of Allaah Ta`ala are the Sahaabah-e-Kiraam. They were, without doubt, true believers and Muslims. Nauthubillah, Nauthubillah, they were never Munafiqeen. The Qur`aan Shareef and the Ahaadith bear testimony to their sincerity and Imaan. Their end was on Imaan and until Qiyaamah, no other person will ever be able to attain their rank. **Just as no Wali can ever reach the status of a Nabi, so too will no Wali ever reach the status of a Sahaabi**. In the Qur`aan Shareef, Allaah ta`ala had declared His Pleasure at the Sahaabah. ***AAllaah is pleased with them and they are pleased with Him.@***

They were given the glad tidings of Jannat in this very world. Although the Sahaabah were not sinless like the Nabis, we accept as a fact and Haqq that Allaah Ta`ala is pleased with them and that they will enter Jannat. There can be absolutely no reason to doubt this, because this information is mentioned in the Qur`aan Majeed and Ahaadith. Besides them, these two bounties are not mentioned for anyone else. Therefore, these two blessings cannot even be certain for the greatest Wali. It cannot be said with certainty that any person (besides the Ambiyaa and Sahaabah) will enter Jannat. Although on the surface it seems so. The condition and sincerity of the heart, only Allaah Ta`ala knows, and for the Sahaabah, Allaah Ta`ala mentions in the Qur`aan Shareef. ***AIndeed Allaah is pleased with the believers when they took ba`it with you under the tree, thus He knows what is in their hearts.@***

In this Aayat, Allaah Ta`ala makes clear His Pleasure for the Sahaabah, and He clarifies the state of their hearts. These are those persons who had sincere love for Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam), and they harboured no hypocrisy or duplicity in their hearts. Since this Aayat explains the condition of their hearts, there can be absolutely no slur

made on their being hypocrites and only acting to be Muslims.

THE SPECIALITIES OF THE SAHAABAH-E-KIRAAM (RADHIALLAAHU ANHUM)

34. The Sahaabah were the first persons (of this Ummat) whom Allaah Ta`ala had blessed with the Noor of Imaan and they were the first to witness the excellent personality of Nabi-e-Kareem (sallAllaahu alaihi wasallam). All Muslims agree that to see Nabi (sallAllaahu alaihi wasallam) in a dream is excellent and sublime fortune, so what can be said about those who in every stage of their lives, they saw Rasulullaah (sallAllaahu alaihi wasallam) with love, affection and complete devotion.

35. Allaah Ta`ala chose the Sahaabah for the service of His beloved Nabi (sallAllaahu alaihi wsallam). They were also the chosen ones who were instrumental in giving support and credence to Islaam in its initial stages. ***AAnd We granted them Taqwa, and they were most rightful and deserving of it. And Allaah knows everything.@*** It is clear that there is no person (in this Ummat) that is more pious and Allaah-fearing than the Sahaabah.

36. The Qur`aan Majeed was revealed in the presence of the Sahaabah. They were witnesses to the various Surahs and Aayaats that were revealed. Therefore the Sahaabah are the most knowledgeable regarding the Qur`aan Majeed.

37. The Sahaabah-e-Kiraam were the first to be addressed in the Qur`aan Majeed.

38. The Sahaabah were the first to hear the Qur`aan Shareef and the Commandments of Allaah Ta`ala from the lips of Rasulullaah (sallAllaahu alaihi wasallam).

39. Th Sahaabah sacrificed their wealth and lives willingly and selflessly in the Path of Allaah Ta`ala. Owing to their profuse love for Rasulullaah (sallAllaahu alaihi wasallam) they left behind their

beloved family and close ones and made Hijrat and they accompanied Nabi (sallAllaahu alaihi wasallam) in every step and stage for the upliftment of Islaam. They participated in the battles and cared not for their fathers, children and uncles.

40. The Qur`aan Shareef, Ahaadith and Laws of the Shariah reached the Ummat via the agency of the Sahaabah. If the Sahaabah had not compiled the Qur`aan Shareef and not related the Ahaadith, then the Ummat would have been deprived of all these blessings. The Sahaabah were the intermediaries between the Nabi (sallAllaahu alaihi wasallam) and the rest of the Ummat.

41. The Sahaabah-e-Kiraam (radhiAllaahu anhum) had raised the flag of Islaam in this world. They did not leave a stone unturned in trying to convey the Message to the Ummat. After the demise of Rasulullaah (sallAllaahu alaihi wasallam), whoever became a Muslim, became indebted to the Sahaabah. They had reached such a stage that after anyone makes the Ziyaarat of the grave of Nabi (sallAllaahu alaihi wasallam), then their Ziyaarat is also made. Just like how the Sahaabah are virtuous and honourable, so too, after them are the Taabi`een.

42. In the Qur`aan Majeed, wherever there appears virtuous qialities for the believers, they refer firstly to the Sahaabah, and then to the rest of the Ummat, like the Ulama, Pious ones, Walis, etc. Amongst these qualities are: Mu`mineen, Muslimeen, Muttaqeen, Saadiqeen, Siddiqeen, Shuhadaa, Saaliheen, Qaaniteen, Saabireen, Shaakireen, Taai`been, Aabideen, Raaki`een, Saajideen, Aamireen anil Ma`roof, Naaheen anil Munkar, etc., etc.

43. Just like how the virtues and description of Rasulullaah (sallAllaahu alaihi wasallam) appears in the Tawraat and Injeel, so too do the qualities and descriptions of the Sahaabah appear in the Tawraat and Injeel.

44. There are numerous Aayaat which testify to the everlasting pleasure

that Allaah Ta`ala has for them. There is announcement of Allaah=s Pleasure for them, without any conditions. As for those who will come after them, there is a condition attached that if they follow the Sahaabah with sincerity, then they will also attain the Pleasure of Allaah Ta`ala. As Allaah Ta`ala says: ***AThe predecessors and those who came first from amongst the Muhaajireen and Ansaar and those who follow them with sincerity, Allaah is pleased with them and they are pleased with Him...@*** In this Aayat, Allaah Ta`ala firstly declares His Pleasure for the Muhaajireen and the Ansaar and secondly they are promised the everlasting gardens of Jannat, then thirdly is the promise of the Pleasure of Allaah ta`ala for those who come after the Muhaajireen and Ansaar, provided that they are sincere and they follow in their footsteps.

45. ***AIndeed the Rasul and those with him who believe, strive (in the Path of Allaah) with their wealth and their selves. For them is goodness and they are the successful ones. Allaah has prepared for them gardens, beneath which rivers flow, they will remain therein forever. This is the Great Success.@***

In this Aayat, Allaah Ta`ala has promised four things for the Nabi and those who follow him; firstly charity and Zakaat, secondly complete success, thirdly Jannat and fourthly a Great Success.

46. ***AAnd those who believe and make Hijrat and strive in the Path of Allaah, and those who granted shelter and assisted, they are the True Believers, for them is forgiveness and an honourable sustenance.@***

In this Aayat, Allaah ta`ala has stated the Muhaajireen and the Ansaar as true and firm believers. He has promised them forgiveness and a honourable sustenance. They were not hypocrites.

47. AMuhammad, the Rasul of Allaah, and those with him are stern upon the kuffaar, but compassionate amongst themselves. You will see them making ruku and sajdah, seeking Bounty from

Allaah and His Pleasure. The signs on their faces are the effects of (their) sajdahs. A description of them is in the Tawraah. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting its sowers - that He may enrage the disbelievers with them. Allaah has promised those amongst them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Jannat).@

In this Aayat is a high praise for the Sahaabah and it shows that just as there is mention made of Rasulullaah (sallAllaahu alaihi wasallam) in the Tawraah and the Injeel, so too is there mention made of the Sahaabah. Whoever harbours hatred and malice for the Sahaabah are kaafir.

In conclusion, after Nabi (sallAllaahu alaihi wasallam) in rank, comes the Sahaabah-e-Kiraam. And just as following Rasulullaah (sallAllaahu alaihi wasallam) is tantamount to obeying Allaah Ta`ala, so too, following the Sahaabah is tantamount to obeying Rasulullaah (sallAllaahu alaihi wasallam). Just like the example and Sunnat of Rasulullaah (sallAllaahu alaihi wasallam) cannot be separated from Allaah Ta`ala, so too can the example and Sunnat of the Sahaabah not be separated from Rasulullaah (sallAllaahu alaihi wasallam). This Deen has reached us via them. Those who do not accept the Sahaabah and belie them, should indicate as to how this Deen has reached them!

AQEEDAH # 2

There is a consensus of opinion amongst the Ahle Haqq that the best and most virtuous person is Nabi (sallAllaahu alaihi wasallam), thereafter all the Ambiyaa and thereafter is the first Khalifah of Islaam, Hadhrat Abu Bakr Siddique (radhiallaahu anhu). After him comes, Hadhrat Umar Farouq (radhiAllaahu anhu), thereafter is Hadhrat Uthmaan (radhiAllaahu anhu) and then Hadhrat Ali (radhiAllaahu anhu). There respective virtues are in keeping with their sequence of Khilaafat.

After the demise of Rasulullaah (sallAllaahu alaihi wasallam), the high ranking Sahaabah gathered at >Saqeefah Bani Sa`idah=. Amongst them were the highest and best of all the Sahaabah and learned persons. After deliberation and consultations, they had all reached a consensus with complete certainty and confidence that Hadhrat Abu Bakr Siddique (radhiAllaahu anhu) be the Khalifah. They agreed that as far as knowledge, intellect, piety, Taqwa, trustworthiness, justice and administration was concerned, Hadhrat Abu Bakr (radhiAllaahu anhu) was the most qualified and suited for the duty. All of them took Ba`it at his hands. It is obvious that all these pious and excellent luminaries, who Allaah Ta`ala was happy with and they were amongst the best to traverse the earth, would not be incorrect in their decision of choosing a leader. Rasulullaah (sallAllaahu alaihi wasallam) said:

AMy Ummat will never unite on deviation.@

In the initial stages of the mashwera, the Ansaars opined the following: *AThere should be an Ameer from amongst us and one from amongst you (Muhaajireen).@*

The Ansaar reasoned that the Khilaafat should be based upon tribal leadership, as was the custom of the Arabs. That the leader should be from their tribe. However, Hadhrat Umar (radhiAllaahu anhu) explained to the Ansaar with proof and evidence, and told them that during the final illness of Nabi (sallAllaahu alaihi wasallam) he appointed Hadhrat Au Bakr (radhiAllaahu anhu) as the Imaam and leader of the Muslims, and that Salaat is one of the most important fundamentals of Islaam. Nabi (sallAllaahu alaihi wasallam) appointed Hadhrat Abu Bakr (radhiAllaahu anhu) to take his place in the Salaat, hence the same person upon whom the Rasul of Allaah (sallAllaahu alaihi wasallam) chose and placed in front, we (Sahaabah) cannot place him at the back. We should also place this personality in front. Also, since Rasulullaah (sallAllaahu alaihi wasallam) was from amongst the Muhaajireen, so your Khalifah should also be from amongst the Muhaajireen, and the best Muhaajir is the one who Rasulullaah (sallAllaahu alaihi wasallam) gave preference to and made the Imaam of the Muslims. Thereafter, the Ansaar also willingly took ba`it at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu). The Ansaar did not have any fear

for the Muhaajireen, since they were in the majority in Madinah Munawwarah. They were more wealthy and affluent in the society than the Muhaajireen. If the Ansaar refused to take ba`it at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu), then the Muhaajireen were helpless at trying to force them to take ba`it, since they did not have the necessary means and power at their disposal. This proves that Hadhrat Abu Bakr (radhiAllaahu anhu) had such a great status and position amongst the Sahaabah that everyone willingly took ba`it at his hands and readily accepted him as their leader. If Hadhrat Abu Bakr (radhiAllaahu anhu) did not have the necessary qualifications of knowledge, intellect, etc., etc. then he would not have enjoyed this standing in the eyes of the Sahaabah, and would not have been the natural choice for Khilaafat. The fact that the Ansaar readily accepted the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) and they followed him unflinchingly bears testimony to this fact that they also regarded him as the most reliable and most suited for the duty of Khilaafat. Had this not been their opnion, they would not have accepted his Khilaafat.

Some Ulama even opine that the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu) was indicated clearly by the words and actions of Rasulullaah (sallAllaahu alaihi wasallam). At the time of Rasulullaah=s (sallAllaahu alaihi wasallam) final illness, he clearly appointed Hadhrat Abu Bakr (radhiAllaahu anhu) as his deputy. The Shiahs aver contrary to this and say that Rasulullaah (sallAllaahu alaihi wasallam) chose Hadhrat Ali (radhiAllaahu anhu) as his deputy.

The truth of the matter is that no clear and definite proof can be found where Rasulullaah (sallAllaahu alaihi wasallam) had appointed a deputy after him. Neither did he appoint Hadhrat Abu Bakr (radhiAllaahu anhu) nor Hadhrat Ali (radhiAllaahu anhu). Nevertheless, regarding Nabi=s (sallAllaahu alaihi wasallam) preference of Hadhrat Abu Bakr (radhiAllaahu anhu) can be found indirectly. The Ahle Sunnat Wal Jamaat are unanimous on this that Hadhrat Abu Bakr (radhiAllaahu anhu) as the first choice in Khilaafat and the implications of Nabi (sallAllaahu alaihi wasallam) support this and are indicative of the same. The Ahle Sunnat Wal Jamaat forward these implicative actions of Nabi (sallAllaahu alaihi wasallam) as a proof and support. Otherwise, the consensus of the Sahaabah which is the best and most authoritative proof is not in need of any further proofs.

If there was any clear text and proof (from Allaah Ta`ala or Nabi - sallAllaahu alaihi wasallam), there would have been absolutely no need for the slight difference between the Muhaajireen and Ansaar about *AThere should be an Ameer from amongst us and one from amongst you (Muhaajireen).@*

Also, if there was any definite proof regarding the Khilaafat of Hadhrat Abu Bakr (radhiAllaahu anhu), then the Sahaabah would most certainly have forwarded it. If there existed such clear proof and the Sahaabah concealed it then Hadhrat Ali (radhiAllaahu anhu) would most certainly have mentioned it and the Ansaar would then have definitely have followed him, also considering that he was a close family member of Nabi (sallAllaahu alaihi wasallam) and the Ansaar had great respect for the Banu Haashim. Also, we see that during the skirmish with Hadhrat Mu`aawiyah (radhiAllaahu anhu), the Ansaar stood by Hadhrat Ali (radhiAllaahu anhu). If the Shiahs aver that Hadhrat Ali (radhiAllaahu anhu) concealed such information (of his Khilaafat) due to the concept of Taqiyah (Shiah doctrine of Holy hypocrisy), then we will reply by saying that it is against the grain and honour of Hadhrat Ali, the Lion of Allaah (radhiAllaahu anhu) to conceal anything. Also, to adopt Taqiyah at such a stage when the Ansaar were in the majority in Madinah Tayyibah and they were all lovers of the Banu Haashim, is plain cowardice. And a coward is not worthy for Khilaafat. According to the Ahle Sunnat Wal Jamaat, Hadhrat Ali (radhiAllaahu anhu) never adopted Taqiyah, he was known as the >Lion of Allaah=. Besides Allaah Ta`ala he feared none. Even if we assume for a moment that Hadhrat Ali (radhiAllaahu anhu) had adopted Taqiyah, then he would most certainly have divulged this information at the time when he became Khalifah. He would not have, whilst he was based in Kufa, lauded so much of praise upon Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma).

REASONS FOR THE VIRTUOUSNESS OF HADHRAT ABU BAKR SIDDIQUE (RADHIALLAAHU ANHU)

The basis of virtue is on precedence and being first. As far as virtue and perfection is concerned, that person succeeds who sets the precedent. This

is the rule of thumb, in both, worldly and Deeni matters; that is >first come first served=. Whoever comes second will be placed second. Whoever comes later will be placed in ranks accordingly. Whoever lags behind, will be placed behind correspondingly. Allaah Ta`ala says: ***A And the first of those who preceded from amongst the Muhaajireen and Ansaar. @*** This indicates this principle.

Now based on this we look at Hadhrat Abu Bakr (radhiAllaahu anhu). In every respect, Hadhrat Abu Bakr (radhiAllaahu anhu) came first and preceded the others. He was the first to accept Islaam and bring Imaan. He was the first to render service and aid to Islaam. He was the first to sacrifice wealth and soul for the service of Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam). It was as though in every sphere of Deen, Hadhrat Abu Bakr (radhiAllaahu anhu) was the first. Everyone else followed him and came after. He was the teacher to those who followed. Whatever those who followed attained, was attained through the blessings of the predecessor.

NOW NOTE THE DETAILS OF HIS MAGNIFICENCE

48. Hadhrat Abu Bakr (radhiAllaahu anhu) was the first person to accept Islaam and bring Imaan on Rasulullaah (sallAllaahu alaihi wasallam). Hadhrat Khadija Kubra (radhiAllaahu anha) was the pure and chaste wife of Nabi (sallAllaahu alaihi wasallam) and Hadhrat Ali (radhiAllaahu anhu) was a young man who had grown up on Nabi (sallAllaahu alaihi wasallam)=s lap. Hadhrat Zaid (radhiAllaahu anhu) was Nabi=s (sallAllaahu alaihi wasallam) freed slave and servant. Their acceptance of Imaan was not a matter of excellence, since they were subordinate to Nabi (sallAllaahu alaihi wasallam) or they grew up in front of him. It was beyond their power or natural dispositions to reject the invitation of Imaan. Hadhrat Abu Bakr (radhiAllaahu anhu) was leader of his tribe and he was an affluent and notable person in the community. He was not subservient to anybody. He was completely free to accept or refute the invitation. He was not forced to accept the Message. After proclaiming Nubuwwat, Nabi (sallAllaahu alaihi wasallam) first went to Hadhrat Abu Bakr (radhiAllaahu anhu), from amongst

the >outsiders=. Hadhrat Abu Bakr (radhiAllaahu anhu) immediately accepted the Message with firm conviction and a sincere heart. He accepted the Message without any hesitation. He immediately entered the fold of Islaam.

49. Immediately upon accepting Imaan, Hadhrat Abu Bakr (radhiAllaahu anhu) joined and assisted Nabi (sallAllaahu alaihi wasallam) in da`wat and tabligh. For the first 13 years, he was partner to Nabi (sallAllaahu alaihi wasallam) in every difficulty and hardship. He always accompanied Nabi (sallAllaahu alaihi wasallam) in his effort of da`wat and tabligh.

During the season of Hajj, when the people flocked for Hajj, then Nabi (sallAllaahu alaihi wasallam) used to go to the leaders of the tribes and invite them to Islaam. At that time also Hadhrat Abu Bakr (radhiAllaahu anhu) accompanied Nabi (sallAllaahu alaihi wasallam) and he used to walk ahead of Nabi (sallAllaahu alaihi wasallam) and extol the virtues and excellences of Islaam to the people. The Books of history bear testimony to this fact that the amount of people that accepted Islaam at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu) are countless. Listed hereunder are the names of some of the great, great luminaries that accepted Islaam at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu):
Hadhrat Uthmaan, Talha, Sa`ad, Zubair, Sa`eed, Khabbaab (radhiAllaahu anhum).

50. Hadhrat Abu Bakr (radhiAllaahu anhu) sacrificed his entire wealth and fortune upon Nabi (sallAllaahu alaihi wasallam). This virtue of Hadhrat Abu Bakr (radhiAllaahu anhu) was not shared by anyone else. For the two years when the Muslims were exiled in the valley of Abu Taalib, it was the wealth of Hadhrat Abu Bakr (radhiAllaahu anhu) that came to their assistance. Those Muslims who were suffering at the hands of the kuffaar, it was the wealth and assistance of Hadhrat Abu Bakr (radhiAllaahu anhu) that came to their rescue. Nabi (sallAllaahu alaihi wasallam) said at the time of his final illness: ***AThere is not anyone from amongst the people who surpassed and excelled Abu Bakr Bin Abi Quhaafa in***

(sacrificing) their selves and wealth.@

He (sallAllaahu alaihi wasallam) also said: ***ANo wealth has benefited me more than the wealth of Abu Bakr.@*** In short, there was none that surpassed Hadhrat Abu Bakr (radhiAllaahu anhu) in sacrificing their bodies and wealth for Islaam. At that time, Hadhrat Ali (radhiAllaahu anhu) was still young, who due to the constrained circumstances of his father, Abu Taalib, was living with Nabi (sallAllaahu alaihi wasallam) and he could not and did not offer any assistance at that time. He was also not physically equipped (in body) to withstand the difficulties and hardships imposed on Nabi (sallAllaahu alaihi wasallam) by the kuffaar.

51. Hadhrat Abu Bakr (radhiAllaahu anhu) remained close to Nabi (sallAllaahu alaihi wasallam) in the battles and expeditions, just like how a head-minster remains with the king. During the battle of Badr, a separate >hut= was constructed for Nabi (sallAllaahu alaihi wasallam), and during this time, it was Hadhrat Abu Bakr (radhiAllaahu anhu) that remained with him whilst the remainder of the army were on the battlefield. Nabi=s (sallAllaahu alaihi wasallam) head was placed in Sajdah and he was making du`aa and it was Hadhrat Abu Bakr (radhiAllaahu anhu) who was consoling him. Hadhrat Abu Bakr (radhiAllaahu anhu) accompanied Nabi (sallAllaahu alaihi wasallam) in every battle. There is not a single battle or journey undertaken by Nabi (sallAllaahu alaihi wasallam) wherewith Hadhrat Abu Bakr (radhiAllaahu anhu) was not there. During bloody battles like Uhud and Hunain, many great Sahaabah were shaken, but the feet of Hadhrat Abu Bakr (radhiAllaahu anhu) always remained firm and steadfast.

52. The relationship of Nabi (sallAllaahu alaihi wasallam) with Hadhrat Abu Bakr (radhiAllaahu anhu) was such as would be the relationship of a king with his closest confidant and minister. If there arose any matter that needed mashwera or advice, he would consult with Hadhrat Abu Bakr (radhiAllaahu anhu). Whenever Nabi (sallAllaahu alaihi wasallam) stood up, Hadhrat Abu Bakr (radhiAllaahu anhu) stood up with him. Whenever Nabi

(sallAllaahu alaihi wasallam) sat down, Hadhrat Abu Bakr (radhiAllaahu anhu) sat down with him on his right side. Whenever Nabi (sallAllaahu alaihi wasallam) used to make du`aa, then Hadhrat Abu Bakr (radhiAllaahu anhu) used to say >Ameen= to it. Whenever any person experienced any difficulty, they would approach Nabi (sallAllaahu alaihi wasallam) through the agency of Hadhrat Abu Bakr (radhiAllaahu anhu). In Surah Tawbah, the Aayat ***A..the second of the two, when they were in the cave..@*** Bears testimony to the fact that Hadhrat Abu Bakr (radhiAllaahu anhu) came second to Nabi (sallAllaahu alaihi wasallam). During his final illness, Nabi (sallAllaahu alaihi wasallam) mentioned in his Khutbah, that all the doors and openings to the Masjid be closed, except the door of Hadhrat Abu Bakr (radhiAllaahu anhu). He further said that if he were to take any friend and close companion then he would have chosen Hadhrat Abu Bakr (radhiAllaahu anhu), but he had already taken Allaah Ta`ala as that close compatriot. The love and compassion of Allaah Ta`ala had so much overtaken and overwhelmed his heart that there remained absolutely no place for anyone else. ***AAllaah had not placed two hearts in the bosom of man.@***

He ordered those present to instruct Hadhrat Abu Bakr (radhiAllaahu anhu) to make Imaamat in place of him. It is reported in some narrations that Nabi (sallAllaahu alaihi wasallam) asked for pen and paper so he could write something down and said that he feared that there may be those with desires who will fall (prey) to their desires after his demise. That is desire for the Khilaafat. This request to write something was later rescinded. He said: ***AAllaah and the believers reject all besides Abu Bakr.@*** (i.e. besides the Khilaafat of Abu Bakr, that of anyone else will not be acceptable, hence there was no need to write anything down).

Even the kuffaar acknowledged the fact that Hadhrat Abu Bakr (radhiAllaahu anhu) was the closest confidant of Nabi (sallAllaahu alaihi wasallam). At the time of Nabi=s (sallAllaahu alaihi wasallam) Hijrat to Madinah, the kuffaar offered a joint reward for the capture of Nabi (sallAllaahu alaihi wasallam) and Hadhrat Abu

Bakr (radhiAllaahu anhu). The kuffaar did not make any such announcement regarding Hadhrat Ali (radhiAllaahu anhu). After the departure of Nabi (sallAllaahu alaihi wasallam) from Makkah, Hadhrat Ali (radhiAllaahu anhu) remained in Makkah but the kuffar did not do anything.

These were the indications and signs that the Sahaabah understood as being Nabi=s (sallAllaahu alaihi wasallam) tacit appointment of Hadhrat Abu Bakr (radhiAllaahu anhu) as his successor, and they all readily accepted him as their Khalifa. They followed him with heart and soul. Those Sahaabah that were not present at Saqeefah Bani Sa`ada, later took ba`it at the hands of Hadhrat Abu Bakr (radhiAllaahu anhu). Hadhrat Ali (radhiAllaahu anhu) was busy in the preparations of Nabi (sallAllaahu alaihi wasallam) burial, hence he was not present at Saqeefah Bani Sa`ada, he took ba`it later on.

The Shiahs aver that Hadhrat Ali (radhiAllaahu anhu) concealed his Khilaafat due to Taqiyah. According to the Ahle Sunnat Wal Jamaat, Hadhrat Ali (radhiAllaahu anhu) never adopted Taqiyah, he was known as the >Lion of Allaah=. Besides Allaah Ta`ala he feared none. Even if we assume for a moment that Hadhrat Ali (radhiAllaahu anhu) had adopted Taqiyah, then he would most certainly have divulged this information at the time when he became Khalifah. He would not have, whilst he was based in Kufa, lauded so much of praise upon Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma). Also at the time of his expedition against Hadhrat Mu`aawiya (radhiAllaahu anhu) he would have disclosed this information.

Imaam Zehni mentions that Hadhrat Ali (radhiAllaahu anhu), during his reign of Khilaafat professed his respect and admiration for Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma), and he declared them as being the best of this Ummat. More than 80 persons reported this from Hadhrat Ali (radhiAllaahu anhu). May Allaah Ta`ala disgrace the Raafidhis (Shiahs), who are so ignorant that they do not even listen to Hadhrat Ali (radhiAllaahu anhu). Imaam Zehni mentions via an authentic chain of narrators that

Hadhrat Ali (radhiAllaahu anhu) said : A*It has reached me that some persons are giving me preference over Abu Bakr and Umar. Whoever you find giving me excellence and virtue over Abu Bakr and Umar, then know that he is a liar. His punishment will be that of a liar.*@

Daar-e-Qutni reports from Hadhrat Ali (radhiAllaahu anhu): A*If I find anyone giving me preference over Abu Bakr and Umar, then I will give him as many lashes as a liar deserves (i.e. 80 lashes).*@

It is reported in Bukhari Shareef that once Hadhrat Ali (radhiAllaahu anhu) said: A*The best person after Nabi (sallAllaahu alaihi wasallam) is Abu Bakr, then Umar and then another person.*@ His son, Muhammad Bin Hanifah said: A*Then you (O father).*@ He (Hadhrat Ali - radhiAllaahu anhu) said: A*Indeed I am a man from amongst the Muslims.*@

THE RANKING OF HADHRAT UMAR (radhiAllaahu anhu) AFTER THAT OF HADHRAT ABU BAKR (radhiAllaahu anhu)

After Hadhrat Abu Bakr (radhiAllaahu anhu), comes Hadhrat Umar (radhiAllaahu anhu) in rank. It is for this reason that Hadhrat Abu Bakr (radhiAllaahu anhu) appointed Hadhrat Umar (radhiAllaahu anhu) as Khalifah on his death-bed. Hadhrat Abu Bakr (radhiAllaahu anhu) wrote a bequest regarding this, and he gave all the believers the order to follow and obey Hadhrat Umar (radhiAllaahu anhu). Due to the stern nature of Hadhrat Umar (radhiAllaahu anhu), the people told Hadhrat Abu Bakr (radhiAllaahu anhu) that what answer will he give to Allaah Ta`ala because he appointed a sharp-natured person as the Khalifah. He replied that he will say to Allaah Ta`ala that he had appointed the best Allaah-fearing person as the Khalifah.

This is also borne out by the Ahaadith, in that many Ahaadith mention the names of Hadhrat Umar and Hadhrat Abu Bakr (radhiAllaahu anhuma) together with that of Nabi (sallAllaahu alaihi wasallam). The name of Hadhrat Abu Bakr (radhiAllaahu anhu) always comes before that of Hadhrat Umar (radhiAllaahu anhu). In all the multitudes of Ahaadith, there

is not a single one where the name of Hadhrat Abu Bakr (radhiAllaahu anhu) is not before that of Hadhrat Umar (radhiAllaahu anhu).

TWO EXCEPTIONAL SPECIALITIES OF SHAIKHAIN (HADHRAT ABU BAKR AND UMAR - RADHIALLAAHU ANHUMA)

One of the specialities of the Shaikhain is that in many Ahaadith, Nabi (sallAllaahu alaihi wasallam) mentions their names togther with his. This makes abundantly apparent that the two of them enjoy special status by him (sallAllaahu alaihi wasallam). Besides these two, Nabi (sallAllaahu alaihi wasallam) did not mention his name together with any other Sahaabi. The second speciality of these two Sahaabah is that even after their deaths, they are together with Nabi (sallAllaahu alaihi wasallam) in that their graves are all side by side. This is an honour which is not enjoyed by any other Sahaabi.

THE RANK OF >KHATINAIN= AFTER THAT OF >SHAIKHAIN=

The rank of Khatinain, i.e. Hadhrat Uthmaan and Ali (radhiAllaahu anhuma) comes after that of Shaikhain, i.e. Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma). Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma) are called >Shaikhain=, and Hadhrat Uthmaan and Ali (radhiAllaahu anhuma) are called >Khatinain=. The meaning of >Khatan= is son-in-law. Both these Sahaabah were the sons-in-law of Nabi (sallAllaahu alaihi wasallam). Hadhrat Uthmaan (radhiAllaahu anhu) was also known as >Zun Nurain= (the holder of two lights), because he married two daughters of Nabi (sallAllaahu alaihi wasallam), one after the demise of the other.

After the assassination attempt on Hadhrat Umar (radhiAllaahu anhu), he called six Sahaabah to one side and told them to choose a Khalifah from amongst themselves. All of them were deserving of the post of Khilaafat. these six were: Hadhrat Uthmaan, Ali, Talha, Zubair, Sa`ad Bin Abi Waqqaas, Abdur Rahmaan Bin Auf (radhiAllaahu anhum).

After the demise of Hadhrat Umar (radhiAllaahu anhu) these six Sahaabah got together and Hadhrat Abdur Rahmaan Bin Auf, Talha, Zubair (radhiAllaahu anhum) said the following and stood up: *ABesides Uthmaan and Ali none other is worthy of the post of Khilaafat.@*

Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) was assigned the task of choosing between these two. He told these two Sahaabah that they should go to their homes, and after having consulted with the others, they will be informed of the outcome. When these two Sahaabah went to their homes, Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) went to them individually and told them that if either of them were to be selected as Khalifah, the other must willingly accept the result and take ba`it at his hand.

ONE SPECIAL CONDITION FOR BA`IT

Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu), took ba`it at the hands of Hadhrat Uthmaan (radhiAllaahu anhu) making the following conditions, that:

He act in full accordance to the Qur`aan Kareem and the Sunnat of Nabi (sallAllaahu alaihi wasallam), that he spend all his energy and effort in the progress and success of the Ummat, both in worldly and Deeni terms, that he follow the pattern laid out by Shaikhain during their respective periods of reign. Refer to Bukhari page 1070.

After Hadhrat Abdur Rahmaan Bin Auf consulted with the senior Sahaabah, the Muhaajireen and the Ansaar, he appointed Hadhrat Uthmaan (radhiAllaahu anhu) as the Khalifah. After everyone had completed their Fajr Salaat, Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) told Hadhrat Uthmaan (radhiAllaahu anhu) to ascend the Mimbar. Hadhrat Abdur Rahmaan then addressed the Sahaabah and told them that after he had consulted with the Muhaajireen and the Ansaar, they had all come to the conclusion that at that time none was more qualified to take the position of Khilaafat than Hadhrat Uthmaan (radhiAllaahu anhu). First to take the ba`it was Hadhrat Ali (radhiAllaahu anhu) and thereafter all the other Sahaabah followed suit. All the Sahaabah were unanimous on this that

Hadhrat Uthmaan (radhiAllaahu anhu) was the most suited for Khilaafat, even over Hadhrat Ali (radhiAllaahu anhu). There was no doubt in their regarding Hadhrat Uthmaan (radhiAllaahu anhu) as the most virtuous. Without any hesitation and arguments they all agreed on the excellence of Hadhrat Uthmaan (radhiAllaahu anhu). Allaama Taftaazaani says that if there was any doubt in the virtuousness of Hadhrat Uthmaan (radhiAllaahu anhu) over Hadhrat Ali (radhiAllaahu anhu), then it would have been brought out by the Sahaabah. Hence the Ahle Sunnat Wal Jamaat agree that Hadhrat Uthmaan (radhiAllaahu anhu) holds a higher rank than Hadhrat Ali (radhiAllaahu anhu).

It is reported in Bukhari Shareef that once Nabi (sallAllaahu alaihi wasallam), Hadhrat Abu Bakr, Umar and Uthmaan (radhiAllaahu anhum) were on Mount Uhud when it began to shake. Nabi (sallAllaahu alaihi wasallam) said: *AO Uhud, stop! Today there is on top of you a Nabi, a Siddique and two Shuhadaa.@* The Nabi was Rasulullaah (sallAllaahu alaihi wasallam), the Siddique was Hadhrat Abu Bakr (radhiAllaahu anhu) and the two Shuhadaa were Hadhrat Umar and Uthmaan (radhiAllaahu anhuma). In this Hadith, the names of Hadhrat Umar and Uthmaan (radhiAllaahu anhuma) are joint indicating that after Hadhrat Umar (radhiAllaahu anhu) in rank, comes Hadhrat Uthmaan (radhiAllaahu anhu). After Hadhrat Uthmaan (radhiAllaahu anhu) comes Hadhrat Ali (radhiAllaahu anhu).

After Hadhrat Uthmaan (radhiAllaahu anhu), all the Sahaabah regarded Hadhrat Ali (radhiAllaahu anhu) as the most virtuous, hence they elected him as Khalifah next. The belief of the Ahle Sunnat Wal Jamaat is this, that Hadhrat Ali (radhiAllaahu anhu) was NOT elected as the Khalifah owing to his being a family member of Nabi (sallAllaahu alaihi wasallam), rather because at that time, after the demise of Hadhrat Uthmaan (radhiAllaahu anhu), he was the only person who was most knowledgeable, had the most intellect, piety, trustworthiness and justice. The difference of opnion that arose during his Khilaafat, was not due to his being worthy of Khilaafat or regarding trustworthiness. His being the most qualified for Khilaafat was unanimously accepted by all the Sahaabah. The differences that arose were due to an error in judgement and reasoning. Some people wanted the murderers of Hadhrat Uthmaan (radhiAllaahu anhu) brought to book quickly, and Hadhrat Ali (radhiAllaahu anhu) deemed a delay in the matter

as being expedient.

Hadhrat Mu`aawiyah (radhiAllaahu anhu) thought the murderers to be some trouble-makers and Hadhrat Ali (radhiAllaahu anhu) regarded them as rebels. If rebels surrender themselves, then whatever acts they had perpetrated during their time of rebellion is not accountable, and there is no Qisaas or liability upon them. The insight and foresight of Hadhrat Ali (RadhiAllaahu anhu) was indeed very deep and profound.

IMPORTANT NOTE:

Imaam Abul Hasan As`hari (Rahmatullahi alaih) states that the virtue of Hadhrat Abu Bakr and Umar (radhiAllaahu anhuma) is above that of the rest of the Ummah and this is certain (absolute/final/binding).

However, as for the virtue of Hadhrat Uthmaan (radhiAllaahu anhu) over Hadhrat Ali (radhiAllaahu anhu), that is not absolute. The ruling of the four Aimmah-e-Mujtahiddeen, is that Hadhrat Uthmaan (radhiAllaahu anhu) is more higher in rank than Hadhrat Ali (radhiAllaahu anhu). Some Ulama have opted to remain silent on this issue and not say anything definite, because of the various virtues that are enumerated regarding Hadhrat Ali (radhiAllaahu anhu). Qaadhi Iyaadh says that it is reported from Imaam Maalik (rahmatullahi alaih) regarding this issue that he has opted for silence. Nevertheless, thereafter he had taken a leaning towards opting for Hadhrat Uthmaan (radhiAllaahu anhu). Imaam Qurtubi (rahmatullahi alaih) says that this is the correct view, Insha-Allaah.

Some Ulama have understood the following text from Imaam Abu Hanifah (rahmatullahi alaih) as being a vote of hesitation on this matter:

AA sign of the Ahle Sunnat Wal Jamaat is (that they acknowledge) the virute and rank of Shaikhain and have love for Khatinain@.

The object of this statement was not that he had doubt regarding this matter, but rather because during the Khilaafat of Khatinain there was uprisings and mischief, and many people=s hearts started getting turned away from these two illustrious Sahaabah. In order to combat this feeling of disillusionment

amongst the masses he used the word AMuhabbat@ (love) for these two Sahaabah. Imaam Saheb never intended hesitation, in fact the Kitaabs of Hanafi Fiqh are replete with the order of ranking of the Sahaabah. In conclusion, the Fuqahaa have sated that the highest rank goes to Shaikhain and this is absolute, and then after them comes Hadhrat Uthmaan (radhiAllaahu anhu) in rank. It is for this reason that the Fuqahaa have not placed Hadhrat Uthmaan (radhiAllaahu anhu) with Shaikhain, because his rank is a bit lower than theirs.

AQEEDAH # 3

Next in rank from amongst the Sahabah after the Khulafaa-e-Raashideen are those Sahaabah regarding whom Nabi (sallAllaahu alaihi wasallam) had given the glad tidings of Jannat. They are known as the >Ashara-e-Mubassharah=. Regarding them Nabi (sallAllaahu alaihi wasallam) in one gathering mentioned their names one by one. They are: The four Khulafaa-e-Raashideen, Hadhrat Sa`ad Bin Abi Waqqaas, Abdur Rahmaan Bin Auf, Abu Ubaidah Bin Jarrah, Sa`eed Bin Zaid, Talha and Zubair (radhiAllaahu anhum ajmaeen).

These ten Sahaabah are the best and highest ranked amongst the entire Ummat. They are from amongst the leaders of the Quraish and they are close and family members of Nabi (sallAllaahu alaihi wasallam). They are from amongst the first in Islaam. Their family connections and personal qualities were reasons for the strengthening of Islaam. After they accepted Islaam they sacrificed their bodies, souls and wealth for the Deen. They accompanied Nabi (sallAllaahu alaihi wasallam) in every battle after their respective acceptances into Islaam. The benefit that Islaam had reaped by these ten personalities was not surpassed by any other person.

Because Nabi (sallAllaahu alaihi wasallam) mentioned all these ten names at one time, and gave them the glad tidings of Jannat, they are known as >Ashara-e-Mubassharah=. Besides these ten, Nabi (sallAllaahu alaihi wasallam) had also given the glad tidings of Jannat to other Sahaabah, on an individual basis. Like Hadhrat Faatimah (radhiAllaahu anha), Hadhrat Hasan and Hussein, Hadhrat Khadija, Aisha, Hamza, Abbaas, Salmaan, Hubaib, Ammaar Bin Yaasir (radhiAllaahu anhum ajmaeen).

AQEEDAH # 4

Next in rank after the >Ashara-e-Mubassharah are the participants in the battle of Badr, regarding whom it appears in a Hadith:

AIndeed Allaah Ta`ala is well pleased with the participants in Badr.@ Then He said: ***AYou (participants of Badr) may do as you please, because indeed Allaah has forgiven your sins.@***

After the Hijrat, the battle of Badr was the first battle, in which Islaam attained a special status and the kuffaar were disgraced. During this battle the Mujaahideen were 313 in number, and this was also the total number of Rasuls. It is as though these participants in Badr enjoyed the status over all the other Sahaabah as the Rasuls enjoyed over all the other Nabis. Allaah Ta`ala had decreed that He will help his Nabis, ***AIndeed We will surely assist Our Nabis...@***

Therefore, Allaah Ta`ala assisted the Muslims in this battle by sending down 5 000 angels to assist them. These participants in Badr, since they were treading in the footsteps of the Nabis, they were told that whatever they desired to do they may do so. This statement is not said to anybody and everybody. It was said to those pious servants of Allaah Ta`ala, who were completely firm in their steadfastness (radhiAllaahu anhum).

The Ashara-e-Mubassharah also participated in this battle, for the exception of Hadhrat Uthmaan (radhiAllaahu anhu). His wife, the daughter of Nabi (sallAllaahu alaihi wasallam) was very ill at that time, and he, although ready to join Nabi (sallAllaahu alaihi wasallam), was ordered to remain behind in Madinah and look after his wife. Nevertheless, Nabi (sallAllaahu alaihi wasallam) included him amongst the Mujaahideen and he also received a share in the booty (spoils of war).

Since the Sashara-e-Mubasshrah are higher in rank than the participants of Badr, their names were mentioned individually and given the glad tidings of Jannat and the rest of the Participants of Badr were told that they have been forgiven.

After them in rank, comes the participants of the Battle of Uhud. It was in this battle that the blessed teeth of Rasulullaah (sallAllaahu alaihi wasallam) were martyred. The leader of Martyrs, Hadhrat Hamza (radhiAllaahu anhu) along with 70 other Sahaabah were martyred in this battle. The Ashara-e-Mubassharah also participated in this battle.

**After them in rank comes those who participated in the Ba`it-e-Ridwaan.** Ba`it-e-Ridwaan is that ba`it which the Sahaabah took at the hands of Nabi (sallAllaahu alaihi wasallam) just prior to the Treaty of Hudaibia. Regarding them, Allaah Ta`ala says:

AIndeed Allaah is pleased with the believers, when they took ba`it with you beneath the tree. He knows that (sincerity) in their hearts.@

In this Aayat, Allaah Ta`ala speaks of the sincerity of the Sahaabah. It is this sincerity that is highly lauded. Hence, the putrid claim of the Shiahs that the Sahaabah (Nauthubillah!) only displayed an outer facade of Imaan, but they had hypocrisy in their hearts. This Aayat refutes all such rotten and rancid claims of the Shiahs.

NOTE:

The ranking of the Sahaabah that has been stated upto now, is agreed upon by the Ahle Haqq. **After these stated above, the next in rank are the ones who were highest in knowledge and Taqwa (piety).** As Allaah Ta`ala says:

AIndeed the most honourable amongst you in the Sight of Allaah is the one who has the most Taqwa.@

<u>AQEEDAH # 5</u>

Hadhrat Faatima Zuhra (radhiAllaahu anha) will be the leader of all the women in Jannat. Hadhrat Hasan and Hussein (radhiAllaahu anhuma) will be the leaders of the youth in Jannat. After Hadhrat Faatimah (radhiAllaahu anha) in rank (amongst the women) is her eminent mother, Hadhrat Khadija

Kubra (radhiAllaahu anha), and after her is Hadhrat Aisha (radhiAllaahu anha), and then all the other chaste wives of Nabi (sallAllaahu alaihi wasallam).

Regarding the wives of the Sahaabah, we hold them in status according to their husbands (radhiAllaahu anhum ajmaeen).

AQEEDAH # 6

Those differences of opinion and battles that took place amongst the Sahaabah, like Jamal and Siffeen, are to be held in esteem by us. We should not regard them as being due to their love for name and fame, etc. These are illnesses of the evil naffs, and these pure luminaries were nurtured under the care of the best of creations (sallAllaahu alaihi wasallam). They were cleansed from love for worldly things, name and fame, greed, etc. **There is a consensus amongst the Ummat that even thousands of Junaid Baghdaadis, and Shiblis, etc. (very pious Auliyaa), will never reach the rank of even the lowest ranking Sahaabi.** Even though the Sahaabah were nurtured under the austere care of Nabi (sallAllaahu alaihi wasallam), we must remember that they were after all, humans. They were not angels or Nabis that are free from sin and fault. It is completely human to err in judgement and this is not regarded as being contrary to piety and Allaah-fearing. Allaah Ta`ala says:
AIndeed the Muttaqeen will be in gardens and springs. (It will be said to them) Enter therein with peace and We have removed from their bosoms rancour (hatred/ spite/ malice). They will be (like) sincere brothers and sit upon thrones facing each other.@

This Aayat shows that even amongst the pious there could be mutual dislike. This resentment (rancour) is not harmful to them nor is it negatory to piety. Hence, we should view the differences of the Sahaabah under the light of this Aayat. Both parties were pious and both of them will enter Jannat. Their reconciliations were for the Haqq and so were their battles. Their decisions were based on Ijtihaad, hence whoever was correct will receive double reward and whoever was incorrect will receive one reward. Nevertheless, whoever was right and whoever was wrong, neither should be rebuked.

The Ulama have mentioned that regarding the battles, Hadhrat Ali (radhiAllaahu anhu) was in the right and whoever opposed him were incorrect. Nevertheless, this error was due to mistaken judgement, and they should never ever be rebuked, condemned or criticised because of it.

Hadhrat Ali (radhiAllaahu anhu) used to say that the opposite party was their brothers, they were acting out of incorrect judgement and they are not kuffaar or faasiqs, and should never be regarded as such. Hadhrat Mu`aawiyah (radhiAllaahu anhu) was not alone in this matter, he had the support of plus minus half the Sahaabah with him. Hence if we regard them as kaafir or faasiqs, then almost half the Muslim population would be in question. Then whatever has reached us from this half of the Sahaabah would have been questionable and doubtful. None else would have been pleased with the outcome of all this, except the rebels who had masterminded this whole plan.

The initiation of this trouble was after the assassination of Hadhrat Uthmaan (radhiAllaahu anhu) and the seeking of the Qisaas upon the guilty ones. Hadhrat Talha and Zubair (radhiAllaahu anhuma) who were the first to leave Madinah, left due to this delay in the taking of the Qisaas. Hadhrat Aisha (radhiAllaahu anha) joined them, and the situation reached the battlefield. This battle was called >Jang-e-Jamal=, wherein 13 000 people were killed. Hadhrat Talha and Zubair (radhiAllaahu anhuma), who were from the Ashara-e-Mubassharah, were also martyred in this battle.

Thereafter, the battle of Siffeen took place against Hadhrat Mu`aawiyah (radhiAllaahu anhu). All these battles took due to the Qisaas of Hadhrat Uthmaan=s killers not being executed. These battles were not undertaken for the position of Khilaafat. The status of Hadhrat Ali (radhiAllaahu anhu) and his worthiness for the Khilaafat was accepted by all.

Allaamah Taftaazani says:
AThe battles that took place between Hadhrat Ali and Mu`aawiyah (radhiAllaahu anhuma) were not because of the post of Khilaafat but due to an error in judgement@.

It is reported in the footnote of >Khiyaali=:
AIndeed, Hadhrat Mu`aawiyah and his army turned away from obeying Hadhrat Ali, notwithstanding the fact that they recognised him (his status), that he was the most virtuous person of the era, and that he was most worthy of the Khilaafat, but their difference was due to a doubt regarding whether the Qisaas of the assassination of Hadhrat Uthmaan be carried out immediately.@

Regarding this matter, Hadhrat Mu`aawiyah (radhiAllaahu anhu) did not understand the actions of Hadhrat Ali (radhiAllaahu anhu), and he deemed the delay in taking Qisaas of the killers of Hadhrat Uthmaan (radhiAllaahu anhu) as a shortcoming and weakness on the part of Hadhrat Ali (radhiAllaahu anhu). It is for this reason that he did not take Ba`it at the hands of Hadhrat Ali (radhiAllaahu anhu) and he considered the Qisaas as having priority over the taking of Ba`it. Nauthubillah! There was no nafsaaniat in this action of Hadhrat Mu`aawiyah (radhiAllaahu anhu), it was all owing to their profound love and affection for Hadhrat Uthmaan (radhiAllaahu anhu). Nevertheless, this was an error in judgement. As Allaah Ta`ala says in the Qur`aan Majeed: ***AThere is nothing on the believer who kills another believer, by mistake.@*** In this Aayat it is apparent that there is no sin for the Muslim who kills another by mistake. In another Aayat it is stated ***AThere is no harm for you in that which you do by mistake, however, that which your heart purposely intends...@*** - From this Aayat, we understand that if a person does something by mistake and an this is error of judgement, then there is no sin for him, however, if he does it purposely, then he is going to be answerable.

The Aayat ***AAnd if they follow there desires after the knowledge had come to you, then there will not be for you any helper and assistance from Allaah@*** - shows that even if people act contrary to the wishes of Allaah and >oppose= Him without having received the Knowledge, it is not (as) harmful (as doing it purposely). Therefore, how can it be harmful or a sin to oppose Hadhrat Ali (radhiAllaahu anhu) due to an error in judgement and mistake?
Similarly, if a person mistakenly eats or drinks whilst in the state of roza, then no harm comes to him or his fast.

In conclusion, we see that this difference of opinion that existed between Hadhrat Ali and Mu`aawiyah (radhiAllaahu anhuma) was NOT due to the Khilaafat, since Hadhrat Mu`aawiyah accepted that Hadhrat Ali was most suitable for the post, nevertheless, it was due to the

difference of opinion regarding the taking of the Qisaas of the killers of Hadhrat Uthmaan (radhiAllaahu anhu). Imaam Ghazali (rahmatullahi alaih) also states clearly that this was not a difference of opinion regarding the Khilaafat but was in connection to taking the Qisaas of the killers of Hadhrat Uthmaan (radhiAllaahu anhu). This is also the view of Most of the Ulama and it is the firm belief and Aqeedah of the Ahle Sunnat Wal Jamaat. Only Sheikh Abu Shakoor Saalimi, who was from the Hanafis, says that this was a fight for the Khilaafat, because once Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Mu`aawiyah (radhiAllaahu anhu): A*When you become a king over the people, then you must rule with tenderness.*@ It is possible (according to Sheikh Abu Shakoor) that this led to Hadhrat Mu`aawiyah (radhiAllaahu anhu) being desirous of Khilaafat. And Allaah Ta`ala Knows Best!

It is reported from Hadhrat Talha (radhiAllaahu anhu) that he says: A*At the end of the battle, I became very despondent and eventually, my eyes fell on a companion of Hadhrat Ali (radhiAllaahu anhu). I said to him >Bring your hand, so that I may take Ba`it of Hadhrat Ali (radhiAllaahu anhu)=.*@ He then forwarded his hand and Hadhrat Talha (radhiAllaahu anhu) took Ba`it to Hadhrat Ali (radhiAllaahu anhu). It is reported of Hadhrat Aisha (radhiAllaahu anha) that after the Battle of Jamal, whenever she thought of this battle, she used to cry so profusely that her scarf would become soaked.

Hadhrat Ali (radhiAllaahu anhu) also experienced great sadness at the martyrdom of Hadhrat Taha and Zubair (radhiAllaahu anhu). It is mentioned that during this battle, whenever, Hadhrat Ali (radhiAllaahu anhu) overcame a person and this person would run away, Hadhrat Ali (radhiAllaahu anhu would not give chase. He also did not regard the spoils of this war as permissible. He regarded them all as his brothers. This is the condition of the Sahaabah. Nevertheless, those who participated in this battle for worldly gain, were the rebels.

The Ahle Sunnat Wal Jamaat=s attitude towards the differences and fights between the Sahaabah, is that we keep mum about it and offer no comment. Wherever possible, no mention should also be made about it. We will practice on the following Aayat, with regards to this matter: ***AThat was an Ummat that had passed on, for them is what they earned and for you is what you earn, and you will not be questioned regarding what they do.@***

It is reported from Imaam Shaafi and Umar Bin Abdil Azeez

(rahmatullahi alaihima):

AThat was blood that Allaah Ta`ala kept our hands pure of, now we should keep our tongues pure of it also.@

We note that this error of those pious luminaries should not even enter our tongues. We should only talk of them in excellent terms. Just as the incident of the argument of Hadhrat Moosa and Haroon (alaihima salaam) is mentioned in the Qur`aan Majeed, and we still regard both these personalities as Buzrugs, and that it is completely impermissible to engage in any search as to establish whose fault it was, so too should we regard the matter between the Sahaabah. There is no necessity or need for any useless people like ourselves to delve into these matters and affairs and try to establish who was right and who was wrong. Rather than to engage in such vain and unbeneficial matters is, according to the Shariah, necessary and imperative to remain silent.

Hadhrat Aisha (radhiAllaahu anha) is the mother of the Ummat. She is also the step-mother of Hadhrat Ali (radhiAllaahu anhu), and Nabi (sallAllaahu alaihi wasallam) respect is in the respect of is chaste wives. As Allaah Ta`ala mentions in the Qur`aan Majeed in numerous Aayaat regarding the status of the parents, hence it is binding upon us to have the utmost respect for the Mothers of the believers. Whatever transpired between Hadhrat Ali and Aisha (radhiAllaahu anhuma), is definitely not a matter for insignificant people like us to judge about or even pry into the affair thereof.

IMPORTANT NOTE:

Whatever incidents and stories are related regarding the Sahabah (radhiAllaahu anhum) in the books of history and by the historians, if we are to accept them then, they are only restricted to being beneficial for our information, whereas, whatever Aayaat and Ahaadith are related regarding the virtues and piety of the Sahaabah, these are absolute and facts about them. To only regard the stories of the Sahaabah as true and scoff and scorn at them is a great evil act which negates Imaan. Therefore, the people of Imaam should be careful not to despoil their Imaan by harbouring bad thoughts about the Sahaabah based on the stories in the history books. The information given regarding the Sahaabah in the Qur`aan Majeed and Ahaadith are Haqq. Whatever appears anywhere else to the contrary is false. The Qur`aan Majeed is replete with praises and acclaims for the Sahaabah (radhiAllaahu anhum

ajmaeen). Nauthubillah! Even if they were bad, then too we say that they were good.

AQEEDAH # 7

All the Sahaabah were reliable and just. All narrations reported from them are authentic and acceptable. From the era of the Taabieen, until present times, no Aalim from the Ummat has ever criticised a Sahaabi=s dignity and honour in so far as narrating Hadith. The narrations from the Sahaabah are accepted without any doubt or question. This is an absolute proof as to the integrity, credibility and reliability of the Sahabah. Since the Qur`aan Shareef is also replete with praises and lauds for them, there remains no room for any criticism for them. Those who are mentioned with praises even in the Tawraat and Injeel, are not worthy of any criticism, in fact they are held in the highest esteem and honour. Criticism regarding them is not -permissible.

If the integrity and reliability of the Sahaabah was under question and scrutiny, then this Deen and Shariah would have been limited to the era of Nubuwwat only. Thus, this Deen would have only been existent as long as Nabi-e-Kareem (sallAllaahu alaihi wasallam) was alive, thereafter it would been terminated and died out. It is a fact that whatever had reached us regarding the Ahaadith and Qur`aan Shareef has done so through the agency of the Sahaabah-e-Kiraam (radhiAllaahu anhum ajmaeen).

AQEEDAH # 8

The respect and honour of EVERY Sahaabi is binding and Fardh upon EVERY Muslim. To love the Sahaabah is to love Nabi (sallAllaahu alaihi wasallam). They are to be remembered as fulfilling the rights of companionship and assistance to Nabi (sallAllaahu alaihi wasallam). They are to be loved and adored because they were the companions of Nabi (sallAllaahu alaihi wasallam).

Nabi (sallAllaahu alaihi wasallam) said:

A(Fear) Allaah! (Fear) Allaah! (Regarding) My Sahaabah! Do not take them as targets after me. Thus, he who loves them, loves them, because of his love for me, and whoever despises them does so because of his despise for me. Whoever hurts them, has

indeed hurt me, and whoever hurts me, he has indeed hurt Allaah and His Rassol. It is imminent that Allaah will seize him.@

Allaah Ta`ala says:

AIndeed, those who hurt Allaah and His Rasul, Allaah has Cursed them in this world and the Hereafter.@

Sheikh Shibli States:

AThat person has not believed in The Rasul, who does not dignify (revere respect) his Companions.@

AQEEDAH # 9

A necessary and integral part of Imaan and Islaam is to have respect and honour for the entire household (Ahle Bait) and chaste wives of Nabi-e-Kareem (sallAllaahu alaihi wasallam).

The Sahaabah-e-Kiraam (radhiAllaahu anhum) are the Stars of Guidance for the Ummat, and love and affection for the Ahle Bait is (like) the ship of Nooh (alaihi salaam). All Praise be to Allaah that this Ummat will be guided aright by embarking on the ship of Nooh and following the direction of the stars. The Shiahs, although they have boarded the ship, but their eyes are blinded from the stars of Guidance Their ship may be moving along, but they are deprived of looking up at the Stars for Guidance. They are unaware if the ship is going to sink or strike an iceberg, or whether they will ever reach their desired destination or perhaps sink somewhere along the way.

AQEEDAH # 10

The Karaamaat (miracles) of the Auliyaa are Haqq. That is, those out-of-the-ordinary acts that take place on the hands of the Auliyaa, which are actually a reflection of the Mu`jizaat (miracles) of the Nabis (alaihimus salaam). For example, flying in the air, walking on water, receiving sustenance from the unseen, to succumb wild animals, to have du`aas answered immediately, etc., etc. All of it is Haqq. It is established from the Qur`aan Majeed, Sunnat and the consensus of the Ummat. To refute the Karaamaat of the Auliyaa is to refute a part of necessary knowledge. The Mujizaat carried out by the Nabis (alaihimus salaam) was a part of the invitation to Allaah Ta`ala. As for the

Karaamat of an Auliyaa, it is merely a reflection and is connected to the Mujizaat of the Nabi. The Karaamat of the Auliyaa, is an extension of the Mujizaat and is due to the blessings and boons of their adhering and following the Nabi. Hence, there is no doubt between Mujizaat and Karaamaat, as the deniers of Karaamaat aver.

If any out-of-the-ordinary act is committed by a person who has no Imaan and does not do virtuous acts, like shaitaan and dajjaal, then this is not Karaamaat, rather it is called **>Istidraaj= or > Makrullaah=.** The kuffaar are granted the ability to perform such acts, in order to test the Imaan of the believers.
The Mu`tazilas refute the validity of Karaamat, they only accept the concept of >Ijaabat-e-Duaa=, i.e. for one=s du`aa to be always accepted. The Karaamaat of the Auliyaa is established from the Qur`aan and Ahaadith.

53. Hadhrat Maryam (A .R) , was not a Nabiess, but a Waliyah and Sadeeqah. Out-of-season fruit used to come to her:

AWhenever Zaariyyah used to enter the Mihraab (of Hadhrat Maryam), he used to find by her sustenance. He used to ask: > O Maryam, wherefrom did you get this?= She used to reply: > This is from Allaah. Indeed Allaah provides for whomever He wishes without any limits.=@

54. The close Minister of Hadhrat Sulaimaan (alaihi salaam), Aasif Bin Barkhiya, was not a Nabi. He brought (through a Karaamat) the throne of Bilqees in front of Hadhrat Sulaimaan (alaihi salaam) in the blinking of the eye. This is mentioned in the Qur`aan:

AThe person who had the knowledge of the Kitaab said: > I will bring it for you, before your eye can blink.= Thus, when he (Sulaimaan - alaihi salaam) looked, he saw it (the throne of Bilqees) standing at his side. He said: > This is from the Bounties of my Rabb, whereby He tests me, as to whether I am thankful of ungrateful.=@

55. The incident of the >People of the Cave= is also mentioned in the

Qur`aan Majeed, where they remained asleep for centuries, this was also a Karaamat.

KARAAMAAT OF THE SAHAABAH

56. Abaad Bin Bishar and Usaid Bin Hudhair (radhiAllaahu anhuma) were once sitting in the company of Rasulullaah (sallAllaahu alaihi wasallam) after Esha Salaat and discussing something. After a while when the two of them were returning home, they had sticks with them. The stick of the one became very luminous and they walked home guided by its light. When they parted their ways, then the other one=s stick also became luminous and they walked on to their respective homes. [Reported in Bukhaari from Hadhrat Anas - radhiAllaahu anhu]

57. It is reported that at the time of his demise, Hadhrat Abu Bakr (radhiAllaahu anhu) said to his daughter, Hadhrat Aisha (radhiAllaahu anha). He said to her: *A(From my inheritors) Is your brother and two sisters.@* At that time Hadhrat Aisha (radhiAllaahu anha) had only one sister, and her mother was pregnant, and after the demise of Hadhrat Abu Bakr (radhiAllaahu anhu) she gave birth to another daughter.

58. Hadhrat Umar (radhiAllaahu anhu) sent an army (during his Khilaafat) towards Nahaawand. A person by the name of >Saaria= was made the commander of this army. Nahaawand was month=s journey from Madinah. One morning the kuffaar army were lying in wait behind the mountain for the Muslim army. The battle began. Allaah Ta`ala made this whole episode apparent to Hadhrat Umar (radhiAllaahu anhu) in Madinah Shareef, who was at that moment on the Mimbar. At once he exclaimed: AO Saaria! The Mountain!@ (That is he was warning him(Saaria) of the impending danger of the kuffaar behind the mountain). The army that were in Nahaawand heard this voice of Hadhrat Umar (radhiAllaahu anhu). Hadhrat Saaria at once reacted. In this incident two Karaamaat of Hadhrat Umar (radhiAllaahu anhu) were made apparent. One was that Allaah Ta`ala made Hadhrat Umar (radhiAllaahu anhu) aware of the

happenings of Nahaawand, which was a month=s journey from him. The second was that the voice of Hadhrat Umar (radhiAllaahu anhu) reached Nahaawand from Madinah Tayyibah, and Hadhrat Saaria heard it and reacted to it.

In short, the incidents of the Karaamaat of the Sahaabah, Taabieen and the Auliyaa, have reached us through a very strong line of narrators and from so many numerous chains, that only an atheist, an unbeliever would deny their occurrences.

AQEEDAH # 11

No Wali can ever reach the rank of a Nabi.

59. The Ambiyaa (alaihimus salaam) are Ma`soom (sinless) and Auliyaa are not sinless.
60. There is no fear regarding any Ambiyaa having an evil death (i.e. without Imaan).
61. Wilaayat is something which is attained through effort, whereas Nubuwwat is a special conference by Allaah Ta`ala.
62. A Nabi is never deprived or removed from his rank, whereas there exists a possibility that a Wali gets involved in fisq and fujoor.
63. The Ilhaam (inspirations) and dreams of the Nabis are certain and absolute (true), whereas the Ilhaam and Kashf of a Wali are Zanni (possibility of being true or false). Never mind others, the Ilhaam of a Wali is not even a proof for himself, in that it is not necessary for him to practice thereupon.
64. A Nabi has to bring Imaan on his own Nubuwwat, whereas a Wali will have no effect or accomplishment if he becomes involved in fisq.

IMAAN

The dictionary meaning of Imaan is to verify (Tasdeeq). That is, to accept as true the words of a speaker, to believe therein, to accept it and to acknowledge it.

According to the Shariah, Imaan means to believe as true and to fully accept all the requisites of the Shariah. It is also a requirement of Imaan that it be confessed with the tongue, however in a state of helplessness (duress), one is excused from this. The paradigm of Imaan is the acceptance by the heart, and the confession by the tongue is the exposition thereof. Therefore, if the acceptance by the heart and the confession of the tongue are combined, then it (Imaan) is acceptable. Otherwise, mere profession by the tongue and no acceptance by the heart is merely deception and a lie.

THE CONDITION OF IMAAN

A condition of Imaan is to display displeasure and to alienate oneself from kufr and >kufree= (being a kafir). For example, if a person was an idol-worshipper or a Christian and then he accepts all the requisites of the Deen of Muhammad (sallAllaahu alaihi wasalam), but he does not express his dislike and displeasure at Shirk or Christianity, then it seems apparent that such a person accepts both religions. This is a mark of kufr and a sign of deception. Such a person would be regarded as a Munaafiq (hypocrite).

ANeither (are they inclined) towards this group nor that group.@

Hence it is necessary for the acceptance of Imaan to show dislike for kufr. To alienate oneself from kufr is absolutely necessary. The least form of expressing one=s dislike is to have it in the heart and the highset form is to dislike it with one=s heart, body, tongue and soul. The object of this dislike is to regard as an enemy the enemies of Allaah. One=s love and affection for Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam) will only be fully established when a Mu`min regards as an enemy the enemies of Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam). If a person claims to be a lover of Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam), and then he still harbours no animosity towards the enemies of Allaah Ta`ala and His Rasul (sallAllaahu alaihi wasallam), then indeed this confession of love is not rationally acceptable or sensible.

In the Qur`aan Shareef, Allaah Ta`ala regards as a perfect example of Imaan, Hadhrat Ebrahim (alaihi salaam) who had a dislike towards the enemies of Allaah Ta`ala:

AIndeed for you is a perfect example, in Ebrahim and those with him, when they said to their nation: >Indeed we are free from you and that which you worship, besides Allaah. We are separate from you (we are believers and you are kaafir. Enmity and abhorrence has become manifest between us and you, forever, until you believe in Allaah Ta`ala Alone.@

There is a difference of opinion between the Ulama regarding Imaan increasing and decreasing. Imaam Abu Hanifah (rahmatullahi alaih) says that Imaan does not increase or decrease, whereas Imaam Shaafi (rahmatullahi alaih) says that Imaan does increase and decrease.

The essence of Imaam Saheb=s statement is that, *that* Imaan which is held by all believers, which is the basis of brotherhood in Islaam, which is the reason and catalyst that makes all believers brothers, as mentioned in the Qur`aan Majeed ***AIndeed the Mu`mineen are brothers@***, is the one that does not increase or decrease. However, as far as a believer being obedient and disobedient, Imaan will increase or decrease. As one=s obedience and Ibaadaat increase so too will his Imaan increase proportionately. Hence, the Imaan of the average believers is not and will never be the same as the Ambiyaa (alaihimus salaam). The Imaan of the Ambiyaa was perfect, complete and immaculate. It was at a level unattainable by the average believers. Although the essence of the Imaan is the same, but the level enjoyed by the Ambiyaa is inaccessible to the average believers, and it has reached such high level that there remains no true vestige that denotes the Imaan being of the same constitution, and it is almost as though the Imaans of the two (Nabis and average believer) are worlds apart.

Although the Ambiyaa and the normal humans are the same in physical and bodily structures, but the Ambiyaa have been blessed with such a distinguished rank, that they appear to be different in their constituency. The partnership held between normal man and Ambiyaa in their being human, is limited merely to word and expression. The Ambiyaa are of a much higher level. There remains no real comparison or partnership, the true human beings are the Ambiyaa (alaihimus salaam), and the normal human being are like >jungle men= (uncivilised).

If a person looks at two mirrors and says that as far being a mirror, these two qualify, that is both *are* mirrors, but the one is dirty and its reflection is vague, whereas the other is crystal clear and one can see clear reflections with it. So in actual fact, one cannot dispute that the one mirror (dirty one) is not a mirror. Both these mirrors are classified as mirrors, and they are common in being mirrors, but the one is better and more effective in its desired purpose of being used as a mirror, it cannot be said that one is more of a mirror than the other. In the very same way, the Imaan of all believers is classified as the same. The essence and basic >construction= of all is the same, but the difference comes in when the good actions and Ibaadaat of one person supercedes the other, then this person=s Imaan shines out more and shows a brilliance as compared to the Imaan of the person who is not prone to good actions and deeds. In like manner, Ambiyaa are better specimens of humans than the average human, whereas both are classified as humans.

This is the crux of the explanation given by Imaam Rabbaani Mujaddid Alfa Thaani(rahmatullahi alaih). However, Hadhrat Ustaaz Moulana Sayed Anwar Shah Kashmeeri (rahmatullahi alaih), used to say that Imaan is actually a pact one has with Allaah Ta`ala in His obedience and the carrying out good actions is the expression and manifestation of this pact. There is no possibility of increase and decrease in this pact. In the Qur`aan Kareem, the word >Imaan= is sometimes substituted with the word >A`hdullaah= (Pact with Allaah).

THE DIFFERENCE BETWEEN IMAAN AND ISLAAM

The word >Imaan= is derived from the words >Aman= and >Amaanat=. According to the Shariah, Imaan means to verify and accept the veracity of that information, which one has not seen or witnessed with one=s own eyes, one has accepted and verified it purely on the basis of trust and relance upon the informer. One can say ASadaqna@ or AAslamna@ (Awe accept@), for verifying the rising of the sun, but one cannot use the word AAaman Na@ (We bring Imaan in it@), because the rising of the sun is a thing that one can see with the eye and feel the effects thereof. The word AImaan@ can only be used, according to the dictionary classification, for those things

which are absent from sight and cannot be sensed. The word >Tasdeeq= can be used for easily visible and sensed things, but not the word >Imaan=.

According to the Shariah, Imaan is to accept and verify the information given by the Ambiyaa, on the basis of having full trust and reliability upon them, when they inform us regarding the Commandments of Allaah Ta`ala, Who is hidden from our sight, and they inform us about such things that are not visible. For example, Imaan means to accept as true the existence of the angels, although one has never seen them. Imaan is not to believe in the existence of angels at the time of death, when the Angels of Death manifest themselves before one. This acceptance then, will be due to one=s own seeing, and not owing to one=s trust in Nabi=s (sallAllaahu alaihi wasallam) information in this regard.

ISLAAM

The meaning of >Islaam= according to the dictionary is to obey and follow. It also means to hand oneself over to another by way of words. According to the Shariah, Islaam means to obey and conform to the Commandments of the Allaah Ta`ala in the way shown to us by Rasulullaah (sallAllaahu alaihi wasallam). Islaam is not to follow Allaah Ta`ala according to one=s own understanding. If a person follows and obeys the laws of the king and the government, it will be acceptable and taken into consideration, whereas if one does not regard the laws of the government as binding upon him he will be regarded as a rebel. In the same way when a person follows and accepts the way of the Ambiyaa (alaihimus salaam), who are in reality the ministers and representatives of Allaah Ta`ala, then it will be said that this obedience is Islaam, otherwise we regard it as kufr.

IMPORTANT NOTE:

Although Imaan is to accept with the heart, nevertheless, an integral part of Imaan is to accept Islaam, that is to follow and obey the commands of the Shariah. In the Shariah, only that Islaam (obedience of the laws of Shariah) is acceptable, which is coupled with Imaan (acceptance in the heart).

Otherwise, mere outward expression of good actions without acceptance

with the heart is of absolute no consequence and worth. Such a person, according to the Shariah is not termed a Muslim, but a Munaafiq (hypocrite). In the Shariah, only such a person is called a Muslim who fully accepts with his heart and follows with his outward actions the Commandments of Allaah Ta`ala, and thereby follows the Deen.

AQEEDAH # 12

In the Sight of Allaah Ta`ala, only that Imaan is accepted and worthy of cognisance which is on the unseen, that is, to accept and believe in those things enumerated by the Ambiyaa, without any objection or objection.** In the opening of the Qur`aan in Surah Baqarah, Allaah Ta`ala had described the true believers, as those who ***ABelieve in the unseen..@*

Guidance and success has been promised based on believing in the unseen,

AThey are the one who are on Guidance from their Rabb, and they are the ones who are Successful.@

Hence, that person who at the time of his death, when he sees the Angels of Death, brings Imaan, then such Imaan is not worthy of consideration. As Allaah Ta`ala says:

AThere is no (acceptance of) Tawbah for those who do evil actions until (the time when) death approaches any one of them, (then) they say: >Indeed I repent now=.@

Allaah Ta`ala says:
AThere Imaan will not benefit them, when they see Our Punishment.@
Imaan at this crucial juncture is worthless.

AQEEDAH # 13

A believer does not leave the fold of Islaam by committing sins. Even if he commits major sins. Because the crux of Imaan is the acceptance by the heart, and the execution of good deeds is not the essence of Imaan. Hence, by committing sins a person=s Imaan does not leave him. Yes, his

Imaan definitely becomes defective.

AQEEDAH # 14

The basis and final consideration of Imaan or kufr is at the time of death. Sometimes it happens that a person=s entire life is spent in Imaan or kufr and at the time of death that condition of his changes and he is judged according to his ending. ***AO Our Rabb! Do not turn our hearts after You have guided us, and grant us Mercy from Yourself, Indeed You are the Granter.@*** AMEEN!

AQEEDAH # 15

Imaam A`zam (rahmatullahi alaih) states that a Muslim should say: AI am a true Mu`min!@ Imaam Shaafi (rahmatullahi alaih) states that a Muslim should say: AI am a Mu`min, Insha-Allaah!@

In actual fact, this difference is merely in words. Imaam Saheb=s statement refers to the present state of Imaan and Imaam Shaafi=s statement refers to the future state of one=s Imaan. No one knows the condition of his final end or retribution.

Imaam Saheb (rahmatullahi alaih) regards it to be better to say that one ***is*** a Mu`min instead of using the expression of exception (Insha-Allaah), because this exception appears as a doubt that one has. According to him, one should be precautionary and remove any vestige of doubt from one=s proclamation of one=s Imaan. Secondly, when a person is asked about his Imaan it is in connection with his present state of affairs and not about his future condition, hence there is no reason for adding any statement of exception in the reply. Thirdly, if one replies, keeping in consideration that he will have an evil ending, then what differentiation will remain between a Muslim and a Kaafir, in that one will not be able to differentiate between a Muslim and a kaafir, with any absolute certainty. Fourthly, in matters of Deen consideration is given only to present state and not to the future. Fifthly, if a person is unable to give his present state of affairs, then how can he give any information regarding his future condition. Sixthly, Allaah Ta`ala speaks about the believers without any conditions and exceptions.

Seventhly, the Sahaabah-e-Kiraam (radhiAllaahu anhum) used to regard themselves as Mu`mins. However, when the fear for the Hereafter became manifest in them, then they would add the statement of exception, which was wholly due to the condition of fear that overcame them. This was done so the listeners do not become complacent in their Imaan and have no fear for the Hereafter, and they should always have the fear of an evil ending and make du`aa unto Allaah Ta`ala that He grant a death on Imaan. ***AO One Who Controls the hearts! Fortify our hearts upon Your Deen.@*** AMEEN!

THE DIFFERENT BRANCHES OF IMAAN

It is stated in a Hadith: ***AImaan has more than 70 branches. The best of them is the proclamation of >Laa Ilaha IlAllaahu= and the lowest is to remove an obstructive object from the road.@***

Now we will briefly mention these 70 branches of Imaan for the benefit of the readers.

THE BRANCH OF IMAAN RELATED TO THE HEART

There are at least 30 branches of Imaan that are related to the heart:

65. Imaan in Allaah Ta`ala, that is, to bring Imaan in Allaah Ta`ala that He is the True Deity.
66. To believe that everything, besides Allaah Ta`ala is new, and all are His creations.
67. To bring Imaan in the angels.
68. To bring Imaan in all the Kitaabs and Scriptures that were revealed upon the various Ambiyaa (alaihimus salaam).
69. To bring Imaan upon the various Nabis (alaihimus salaam).
70. To bring Imaan upon this fact that all destiny, good and evil, is from Allaah Ta`ala.
71. To bring Imaan upon the Last Day (Qiyaamah).
72. To have certainty upon the Promise of Jannat and its being everlasting.
73. To have certainly upon the Promise of Jahannum and its punishment.

74. To have love and affection for Allaah Ta`ala.
75. To have love and hatred (for others) for the Pleasure and sake of Allaah Ta`ala.
76. To have love for Rasulullaah (sallAllaahu alaihi wasallam).
77. Sincerity.
78. Tawbah and Istighfaar (repent and to seek forgiveness).
79. Fear for the Awe and Majesty of Allaah Ta`ala.
80. To have hope in the Mercy of Allaah Ta`ala.
81. Modesty.
82. Shukr (show thanks).
83. Fulfilling promises.
84. Patience.
85. Humility, i.e. to regard oneself as being the lowest and to profess this with the tongue. To have respect and honour for the seniors is also a part of humility.
86. Mercy and compassion, that is to show mercy on the creation of Allaah Ta`ala.
87. To be pleased and content with the Will of Allaah Ta`ala.
88. Trust (in Allaah Ta`ala).
89. To abandon vanity.
90. To abandon jealousy.
91. To abandon hatred and malice.
92. To abandon anger.
93. To abandon evil thoughts.
94. Abstinence, i.e. to abandon the love for worldly things, and to abstain from name and fame.

Now, we will mention at least seven branches of Imaan that are related to the tongue:

BRANCHES OF IMAAN RELATED TO THE TONGUE

95. To express the Kalima-e-Tauheed and to profess the Risaalat (Nabihood of Nabi - sallAllaahu alaihi wasallam).
96. Recitation of the Quraan-e-Kareem.
97. Learning knowledge of Deen.
34. Teaching knowledge of Deen.

35. To make du`aa.
36. To make Zikr, in which repenting is also included.
37. To save oneself from useless talk and pastimes.

These 7 branches were connected to the tongue, and now we will mention those braches that are related to the limbs and organs. They are about 40, of which 16 are related to the person himself, 6 are in relation to his family and servants and the balance (18) are in relation to the general Muslims:

BRANCHES OF IMAAN RELATED TO THE LIMBS

38. Tahaarat (cleanliness), which includes purity of the body, clothing, place, wudhu, ghusal etc.
39. To establish Salaat, which includes Fardh, Nafl and Qadha.
40. Zakaat, which includes Sadaqah-e-Fitra and hosting the guest.
41. Roza, whether Fardh or Nafl.
42. Hajj, which includes Umrah as well.
43. I`tikaaf, which includes seeking for the night of Qadr.
44. To migrate from a place of fitnah in order to save one=s Deen.
45. To fulfill one=s Nazar (Oath).
46. To fulfill one=s promises.
47. Fulfill one=s Kafaara (compensation).
48. Cover one=s private parts.
49. Make Qurbani.
50. To make preparations for a fellow Muslims burial.
51. To pay one=s debts.
52. To be honest and truthful in one=s dealings.
53. To testify to the truth, and not to conceal the same due to some worldly harm or benefit.

These above-mentioned 16 branches are related to one=s self. The following six are in relation to one=s family and subordinates:

54. To make Nikah so that the chastity and modesty remains.
55. To fulfill the rights of one=s family and subordinates.
56. To have excellent dealings with one=s parents and to serve them.

57. To nurture and give good Islaamic upbringing to one=s children.
58. To maintain good family relations.
59. To obey one=s master (this refers to a slave).

The following 18 branches are in relation to one=s dealings with general Muslims:

60. To be just and fair in matters pertaining to ruling and leadership, if one is in that position.
61. To follow the Jamaat of true believers.
62. To follow the law of the rulers, provided that it does not conflict with the Law of Allaah Ta`ala.
63. To rectify the people. This will include a Muslim government killing rebels and to remove the mischief caused by mischief-makers.
64. To assist in matters of good and benefit.
65. To enjoin what is good and forbid what is evil.
66. To establish the Laws of Allaah Ta`ala.
67. To make Jihaad with the kuffaar.
68. To fulfill a trust.
69. To give a loan to a needy person.
70. To find out about the general condition of one=s neighbours and assist where possible.
71. To have good relations and dealings.
72. To spend money and wealth in the correct time and avenues, i.e. to abstain from waste.
73. To reply to a salaam of another.
74. To reply to the >Alhamdulillah= of one who sneezes, by saying >Yarhamukallaah=.
75. Not to cause trouble and hardship to others.
76. To save oneself from futile play and amusements.
77. To remove any harmful thing from the road, for example, if one sees a thorn, nail or log, etc. on the road, to remove it.

These are 77 things that are mentioned in AUmdatul Qaari@, which is a commentary of ASaheeh Bukhari@, under the chapter of AUmoorul Imaan@. If one requires a detailed explanation of all this, then one may refer to the

Kitaab pertaining to this subject written by Hadhrat Hakeemul Ummat, Moulana Ashraf Ali Thaanwi (rahmatulahi alaih).

THE DEFINITION OF KUFR

According to the Shariah, kufr is the opposite of Imaan. From those things upon which it is imperative to bring Imaan upon, to have doubt or not to accept any one of them is termed kufr.

EXPLANATION:

The definition of Imaan has already passed, which is to accept and believe in all the Commandments of Allaah Ta`ala, relying on the information given by the Nabi of Allaah Ta`ala, and not to nit-pick and object thereto. This is Imaan. Since kufr is the opposite of Imaan, its definition is as follows:

To refute any Commandment of Allaah Ta`ala, which is absolute and definite, or to have doubt or reservations about it, which has reached us through the medium of Rasulullaah (sallAllaahu alaihi wasallam). This is kufr.

The condition of >absolute and definite= has been added, since the laws of Deen have reached us via two ways; one by way of >Tawatur= and another by way of >Khabar-e-Aahaad=. >Tawaatur= are those narratins that have reached us via Nabi (sallAllaahu alaihi wasallam), through a continuous and unbroken chain of narrators. From the time of Nabi (sallAllaahu alaihi wasallam) until the present in every era, these narrations were reported by some (reliable) Muslim. Such things are absolute and definite (>Qat`i= and >Yaqeeni=). In these there is no possibility of mistake or forgetfulness. It is kufr, to reject something which is Qat`i and Yaqeeni. **To reject something which is from Khabar-e-Waahid is not kufr.** For example, to reject and refute the validitiy of Salaat, Zakaat, alcohol or adultery is clear-cut kufr. To jeer and degrade the Shariah of Islaam is also kufr, because these things are from the Qur`aan and Hadithe-e-Mutawaatir and the continuous practice thereupon by the Muslims is established, hence to refute any of them is kufr.

THE REASONS AND TYPES OF KUFR

All types of kufr are based on five things, **firstly,** atheism and nihilistic, i.e. to attribute the entire universe and everything in it to matter and its movements. To regard the entire universe and all its workings as being self-existent, that there is no Creator and Facilitator. **Secondly,** >Ta`leel= and >Ta`attul=, i.e. some philosophers accept the existence of Allaah Ta`ala, but they say that Allaah Ta`ala is self-existent and is the reason (catalyst) for the universe. Since Allaah Ta`ala is there, so too is this universe. They say that Allaah Ta`ala is self-existent and eternal in His Being and this universe is possible in its being and eternal with regard to time. The meaning of >Ta`attul= is that Allaah Ta`ala is devoid of perfect qualities. **Thirdly,** >Tashbeeh= and >Tamtheel=, that is, there are those who accept for Allaah Ta`ala the same qualities and limbs that are prevalent in man. This is the belief of the >Mujassamas= and the >Mushabbihas=. **Fourthly,** >Tashreek Fiz Zaat=, that is, to ascribe some partner to Allaah Ta`ala=s bing ever-existent and eternal, like the fire-worshippers. **Fifthly**, >Tashreek Fit Tadbeer=, that is, to accept some other being as partners to Allaah Ta`ala in His governing and planning of the universe, like the mushrikeen, fire-worshippers, etc.

THE DEFINITION OF A KAAFIR AND THE TYPES

Allaama Taftaazani (rahmatullahi alaih) states in >Sahr-he-Maqaasid=, page 268, vol.2:

AKAAFIR: *That person who is not a Mu`min. That is, he does not accept any one of those things which are necessary for a Mu`min to believe in.*

MUNAAFIQ: *That person who outwardly accepts Imaan, but refutes it in his heart.*

MURTADD: *That person, who after accepting Islaam, turns away from it.*

KITAABI: *That person who accepts any one of the previous abrogated Kitaabs, like the Christians and the Jews.*

ATHEISTS: *Those who regard this universe as eternal. They attribute this universe and its occurrence to some time or the other, and they refute the existence of Allaah Ta`ala.*

MULHID AND ZINDEEQ: *That person who professes and accepts the Risaslaat of Nabi (sallAllaahu alaihi wasalam) and he carries out the different tenets of Islaam, like Salaat, Zakaat, etc. , but he holds such views in his heart that are unanimously regarded as kufr, such persons are called >Zindeeqs=.@*

Imaam Maalik (rahmatullahi alaih) states that a Zindeeq is the same as a Munaafiq, since such a person hides his kufr behind s screen of Islaam. Outwardly he professes Islaam and inwardly, he refutes and makes all sorts of excuses.

THE RULING REGARDING THE REFUTATION OF THE AHLE QIBLA

Ahle Qibla, are regarded as those people who accept all the necessaries of Deen and the rulings of Islaam, for example, they accept the creation of the universe, in the resurrection, that Allaah Ta`ala is the Knower of all things, and they accept whatever Commandments appear in the Qur`aan and the Mutawaatir Ahaadith. They accept all of this.

If any person reads his five time daily Salaat, facing towards the Qibla, but he regards this universe as being eternal (ever-existent), or for example, he he refutes the Resurrection of the bodies, or he regards as Halaal adultery or alcohol, then such a person is most definitely NOT from the Ahle Qibla.

78. Allaah Ta`ala declares:
AWhat! Do you believe in part of the Kitaab and refute another? There is no recompense for that person amongst you who does such a thing, except a disgraceful punishment in this worldly life and in the Hereafter he will be returned to a more severe punishment. And Allaah is not unwary of what you do.@

79. ***AThus whenever a Rasul comes to you with that which your naffs does not favour, you pride away therefrom. You have refuted a group and killed another group. And they say: >Our hearts have a cover=. In fact, Allaah has cursed them for their kufr, and a few amongst them believe.@***

80. ***AIndeed those who belie Allaah and His Nabi, and they desire to cause a separation between Allaah and His Rasul, and they say: >We believe in some and we refute some=. They intend to make a path in between this. These are the true Kaafiroon, and We have prepared for the Kaafiroon a disgraceful punishment. Those who believe in Allaah and His Rasul and they do not separate between any one of them, those are the one, soon We will grant them their recompense. Indeed, Allaah is Oft-Forgiving, Most-Merciful.@***

A DOUBT AND ITS ANSWER

It is famous and well-known amongst the Ulama that the ruling of kufr is not given to that person who has 99 reasons for declaring him a kaafir and one reason to declare him a Muslim. It should NEVER be misunderstood that the person who refutes and denies 99 things in the Shariah and accepts one, he cannot be declared a kaafir. This is completely incorrect and silly. Because, if this is the case then even the jews and Christians cannot be called kaafir, since they accept at least 50% of the Deen. In fact, in the whole world one will not find a single kaafir who refutes ***every*** aspect of Islaam.

The object of this statement of the Ulama is that if an ambiguous or vague statement emerges from the lips of a Muslim, and there are 9 possibilities of kufr in that statement and one possibility of Imaan, this person cannot be declared a kaafir. The object is not that the person who accepts 300 Commands of the Shariah and refutes just three, for example, he regards adultery, alcohol and bribery as being Halaal, then this person is not declared a kaafir! Simply because he accepts 99% and refutes 1%.

That person who accepts 99 laws of a country and refutes just one law, then

according to the government of the time, he is regarded as a rebel. He is liable to be imprisoned, even though he accepts 99 of the laws of the country, and refutes just one which he admonishes against.

THE DEFINITION OF THE NECESSITIES OF DEEN

According to the Shariah, the necessities of the Deen are those matters which are verified as being from Nabi (sallAllaahu alaihi wasallam) through Tawaatur, are generally the Muslims are aware of them. That is these matters of the Shariah are not only confined to the knowledge of the Ulama, but even the normal laymen are aware thereof. Such matters are regarded as the necessities of Deen.

For example that Allaah Ta`ala is One and that He is the Creator and Sustainer of everything. The Qur`aan Shareef and all the other Divine Kitaabs are revealed from Allaah Ta`ala. The truth and veracity of all the Ambiyaa (alaihimus salaam). Jannat and Jahannum are Haqq and that the Nabis (alaihimus salaam) had performed miracles. To accept as fact and regard as Halaal and Haraam those things that are classified as such according to the Shariah. If a person refutes any of these things or even has doubt regarding them, then such a person is not a Muslim, but a kaafir. It is necessary for a Muslim to accept all the necessities and Qat`iyaat of Deen. It is not sufficient for one to be classified as a Mu`min if he accepts one out of 100 things.

A good and loyal citizen is one who accepts all the laws of the government. If a person accepts 99% of the laws of the country and he refutes just one, and he says that this one law does not appeal to him and he gives all sorts of interpretations and excuses for it, and he advises against it, then such a person will not be regarded as a loyal citizen , rather, he will be regarded as a rebel and traitor.

TO OFFER EXCUSES AND INTERPRETATIONS OF THE NECESSITIES OF DEEN AND THE MUTAWAATIR MATTERS IS ALSO KUFR

Just as it is kufr not to accept any necessity and Mutawwatir of Deen, so too

is it kufr to offer excuses and incorrect interpretations regarding any one of them. To make conjectures regarding an absolute matter is just like refuting it.

Just as it is kufr to refute Salaat, Roza and Zakaat, so too is it kufr to offer any fallacious interpretation regarding them. It may be tolerable to offer interpretations in matters that are not very clear and are not absolute or Mutawaatir. As for matters that are absolute and Mutawaatir, to offer interpretations for them is tantamount to making fun and jeering at them.

AQAAI`D REGARDING AMAANAT AND KHILAAFAT

The subject regarding Amaanat and Khilaafat, although it is not an integral part of the Deen, but since there exists many excesses in this matter by the Rawaafidh and Bid`atees, the Ulama of the Ahle Sunnat Wal Jamaat, have decided to include it as part of the discussion of Ilmul Kalaam, so that the truth and fact of this matter become clear, and there remain a clear distinction between the Ahle Sunnat and Ahle Bid`at.

AQEEDAH # 16

It is Waajib upon the Muslims that they elect and follow as an Ameer and leader that person who excels in Deeni, worldly, and political matters. The reason is that the Muslims be united in the Shariah and so that the Laws and limits of the Shariah be carried out and the borders of the Islaamic government be safeguarded and protected. He can also prepare an army in order to fight the kuffaar. Also, so that arrangements can be made for the smooth operation of the country, in so far as a justice system, prisons, looking after the widows, etc.

All this cannot be properly executed without an Ameer or king. Hence it is obvious that it is Fardh to elect an Ameer, so that the Muslims be protected in so far as their Deeni and worldly matters are concerned.

This was the first thing that the Sahaabah attended to after the demise of Rasulullaah (sallAllaahu alaihi wasallam), when they elected Hadhrat Abu Bakr Siddique (radhiAllaahu anhu), in order to safeguard the Muslim=s

Deeni and worldly affairs. If it was not Fardh to appoint an Ameer, then the Sahaabah would not have given preference to this matter after the demise of Rasulullaah (SallAllaahu alaihi wasalam). The Ijma of the Sahaabah is one great and solid proof, after which no other proof is required.

THE DEFINITION OF AN ISLAAMIC GOVERNMENT

An Islaamic government is that government which rules in accordance with the laws of the Shariah. The Shariah of the government must be Islaam, and their laws must also be based on the Shariah. The government must also regard as utmost importance, the observance of the Islaamic Shariah, and they must also openly profess this. The Khalifah and Ameer of the Muslims must also be such a person who as the representative of the Nabi (sallAllaahu alaihi wasallam), runs and governs the country in accordance to the Shariah.

THE DEFINITION OF KHILAAFAT-E-RAASHIDAH

If any government administers the country in accordance to the teachings of Nubuwwat, then that government is regarded as being on Khilaafat-e-Raashidah.

The reason is that any government that governs in strict accordance to the teachings of the Nabi (sallAllaahu alaihi wasallam), then that government is rightly guided (Raashidah).

A Khalifah-e-Raashidah is that person who is an example of the Nabi (sallAllaahu alaihi wasallam) in his actions, knowledge, fear of Allaah Ta`ala and Taqwa. The king (Khalifah) must be an obedient Muslim and internally he must have the qualities of a great Wali. His Wilaayat must be a reflection of the Nubuwwat.

If the government=s administration and planning is not run in accordance to the example of Nubuwwat, but there exists justice, fairness and trustworthiness in that government, then we will call it a just government, but if the government is oppressive and tyrannical, then it is a called a tyrannical and despotic government.

EXPLANATION:

For a government to be classified as an Islaamic government, this condition is added that it must openly profess and proclaim that its Mazhab is Islaam. It is not sufficient to be regarded as a Muslim country if the ruler is a Muslim. The mazhab (rules of the goverment) of that country must be declared Islaamic. Until the government does not declare that it is Islaamic, i.e. it rules in accordance to the Laws of the Shariah, then such a government is not classified as an Islaamic government.

Like nowadays, we have the glut of national, democratic, etc. governments. Such governments are not Islaamic governments. Those governments that do not give preference to the Law of Allaah Ta`ala and they say that they are a government for the people by the people (National governments, etc.), such governments are not Islaamic governments, but they are rather governments of kufr.

AThere is no law, except Allaah=s. Those who do not rule in accordance to what Allaah has revealed, indeed they are the Kaafiroon...@

What doubt is there to the kufr of that group that does not regard following the rules of the Shariah as imperative?

THE MUSLIM RULER

The Islaamic ruler is that person who believes and accedes to the fact that Allaah Ta`ala is the True Master of the universe, and he rules and administrates the country as befitting the deputy of Allaah Ta`ala=s servant, Muhammadur Rasulullaah (sallAllaahu alaihi wasallam), by bringing into effect and implementing all the Laws of the Shariah. Hence, one of the first conditions for the ruler of an Islaamic country is that he is a Muslim and that he believes in Nabi (sallAllaahu alaihi wasallam) as the last of all Nabis. It is obvious that a person who refutes, falsifies and denies the Seal of all Nabis (sallAllaahu alaihi wasallam) can never be his deputy.

Just as a person who will never qualify as the ambassador or minister of any

western government, if he does not accept their concept of government, or if he does not accept their way of governing and administration, or if he is a rebel or traitor. Such a person will never be able to be a confidant of that government.

For the validity of a Muslim ruler, the condition of the ruler being as the deputy of Nabi (sallAllaahu alaihi wasallam) is placed for this reason that the difference between the Ambiyaa (alaihimus salaam) and the Khulafaa becomes apparent, because the Ambiyaa (alaihimus salaam) are regarded as the deputies of Allaah Ta`ala.  As Allaah Ta`ala says regarding Hadhrat Aadam (alaihi salaam): ***AAnd (remember) when your Rabb said to the angels: >Surely, I will make in the world a Khalifah...@***.

Hadhrat Dawood (alaihi salaam) was also the deputy of Allaah Ta`ala: ***AO Dawood, indeed We have made you a Khalifah in the world, thus rule between the people with justice...@***.

The Khalifah of Islaam is the deputy of Nabi Muhammad (sallAllaahu alaihi wasallam). As the deputy of Nabi-e-Kareem (sallAllaahu alaihi wasallam), he is supposed to rule strictly according to the Shariah. If any country professes by tongue only that they are a Muslim country, but they consult with irreligious people and implement such laws and statutes that are clearly against the Qur`aan Majeed, Sunnat and the Ijma of the Ummat, then such a government is a government of hypocrisy. The leaders of such governments are very akin to the kuffaar. In relation to the matters of the Aakhirah, there is no difference between them and the kuffaar. But, since they profess with their tongues that they are Muslims, their kufr is hidden. Their outward appearance of Islaam is merely so that they inter-relate with the Muslims, whereas in the Hereafter, they will remain in the depths of the Fire of Jahannum, with the kuffaar, therein will they dwell forever. Since, we are unaware of the condition of hearts and the Hereafter, we will leave their matter and final outcome in the Hands of Allaah Ta`ala, Who is the Knower of hearts and the Unseen. Because of their outward profession of Islaam, we will take them to be Muslims and deal with them as such.

Such leadership is poisonous to the Deen of Islaam. It is Fardh, according to the Shariah and rational reasoning, to vehemently oppose and thwart such a

government, provided one has the surety or at least a good possibility to establish another proper Islaamic government after the removal of the deviant one. One must be sure or at least reasonable certain that the government that will replace the ousted one will be a proper Islaamic one and that it will have the interest of the Deen and the Muslims at heart, and that it will be beneficial and procure social peace and security. This ousting and degradation of the deviant leadership will be a lesson for future deviant leaders. It should not be, that one replaces the former oppressive government with one like it or worse.

O Allaah! Save the Muslims and Islaamic governments from the evil and fitnah of avaricious leadership and following. Aameen, Yaa Arhamar Raahimeen, Wa Yaa Akramal Akrameen.
AO our Rabb, do not make us a fitnah for an oppressive nation and save us through Your Mercy from the nation of Kaafireen.@

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